

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., April 11, 1935

NEW SERIES  
VOLUME XXXVII. No. 15

## Who's Who and What's What

The Biblical Recorder says there was more drinking at football games in America the past season than was ever known before.

Dr. C. Oscar Johnson of St. Louis will be in a meeting with Pastor J. E. Dillard at Southside, Birmingham, April 22-May 1.

The federal government is wet and Illinois is wet. And the Chicago Daily News says that more than half of the liquor dealers in Chicago have no state license to sell it. This is the way repeal has saved us from the bootlegger!

I am to begin a ten days' meeting with Pastor Otis Jones at Bude on Wednesday night, April 10th. Please ask Baptist Record readers to remember our meeting in prayer.—Bryan Simmons, Mt. Olive.

Brewers and liquor dealers, thinking Alabama would vote wet, spent thousands of dollars in Birmingham alone in preparation to supply temperance (?) liquor to the thirsty multitudes. But they missed their guess; the state voted dry.

One of these permanent ordaining counsels, becoming popular in certain sections, has recommended the ordination of a woman to the minister at Rochester, N. Y. We still believe in the standardizing agency, so long recognized by Baptists, namely the New Testament. You will find in it a word about women keeping silence in the churches.

We have never seen such disintegration of character before as has gone on under the federal system of relief. Many folks are saying others are getting help, why should not we? If this thing goes on there will be little independence and initiative left. It is said that one person in six in this country is now being helped by the government.

The Southwestern Baptist Theological Seminary will have the annual banquet of alumni at the Claridge Hotel, Memphis, Tenn., May 16th—12:00 o'clock. The program follows: Music—Ellis Carnett and I. E. Reynolds; Invocation—Dr. L. M. Sipes, Little Rock, Ark.; Introduction of Guests; "Who They Are and Where They Are," Dr. W. H. Knight; "Seminary Heart Throbs," President L. R. Scarborough; Election of Officers; "Tell Us How We Can Help You," Dr. T. Luther Holcomb; "Answering the Prayers of Dr. B. H. Carroll," Dr. Geo. W. Truett.—David M. Gardner, President; Dr. Albert Venting, Secretary.

Dr. M. E. Dodd began his pastorate of the First Baptist Church of Shreveport on April 1, 1912. Statistics for these twenty-three years reveal the fact that God has marvelously blessed his ministry there. Membership in 1912 was 582, now it is 4,220, a net increase of 3,638. New members added 7,963, an average of 346 per year, 29 per month, or six-plus per Sunday for the twenty-three years. Offerings for all purposes total \$2,324,357.89, an average of \$101,059.04 per year, \$8,421.58 per month, or \$1,943.44 per Sunday for the 23 years. To God be the glory in the church!—John S. Ramond, Pastor's Associate.

We understand that Dr. E. F. Haight has been given a year's leave of absence from his work at the Baptist Bible Institute and may use it as supply pastor at Selma, Alabama.

Miss Pearle Bourne will be in Meridian April 15-19 teaching in a study course. Each morning April 15 through 19 from 9:30 until 10:00 she will broadcast from station WCOC, Meridian. It is a Y. W. A. study course.—May L. Poythress.

The government estimates that fewer than a million people would be eligible to receive old age pensions in this country, the age of beginning being 65 and the condition of dependence taken into account.

In the Baptist Record mail Monday, April 8th we received a letter with a one dollar bill attached with no name or address. This was in reply to a letter we had sent out to those who had not renewed their March subscription. Any one sending currency about that time for renewal please write us so that we may see that proper credit is given.

In the past two years over forty million dollars has been given and loaned to the people of Mississippi by the federal government for relief and various projects which are supposed to be in the public interest. Of course this money must eventually come out of the tax payers. Who would venture to suggest that this state issue \$40,000,000 in bonds?

Our revival, for First Church, starts April 21st. In this meeting the writer will be assisted by Dr. R. J. Bateman of Memphis as the preacher and Mr. L. V. Martin of Hattiesburg as director of music. We crave an interest in the prayers of those who pray, that God shall be honored and the people blessed, in this revival effort.—Jno. H. Hooks, Grenada, Miss.

The Durant Baptist Church has received a total of 25 additions during the past 4 months. Pastor W. R. Haynie baptized nine last Sunday night. The Durant Baptist Church has gone considerably over its budget for the last 3 months. In January the largest check was sent to the Cooperative Program in a number of years. They will begin a Sunday school training course the week of April 8th.

The Commercial Appeal of April 4 in one editorial advocates legalizing liquor in Tennessee to get the money out of the hands of the bootlegger, and in the next column has an editorial with the information that sixty per cent of the cigars sold in the state are bootlegged in order to escape the tax. What is done in the case of cigars would also be done in the sale of liquor, indeed is done in wet states to a larger extent than in the sale of cigars.

The relationship of farm owners to tenants is not one that can be adjusted without patience on both sides. But it will not be settled by killing people who advocate the organization of tenants for protecting their interests. The man who thinks the simplest way to handle the matter is to kill the agitators is nothing more or less than a murderer. Recently a negro preacher's body was found buried in Coldwater River, shot through the heart and loaded down with chains. The sheriff of DeSoto County is said to have expressed the opinion that he was killed by planters who thought that the most effective way to silence him.

## W. M. U. CONVENTION Walton E. Lee

The Baptist women of the state held their annual convention this year, it being the 57th, in the First Baptist Church of Corinth. The session opened on Tuesday night, April 2 at 7:30 o'clock.

The city in which the meeting convened is far removed from the center of the activities of the women but throughout the day preceding the convening hour they were gathering in goodly numbers and distance seemed to be no hindrance and when the gavel of the President fell to call to order it was of an assembly that ran over the main auditorium out into the large Sunday school annex.

Promptly Mrs. Ned Rice, the new President, called her fellow workers to order and "Come Women Wide Proclaim" was sung. Dr. T. W. Young, the host pastor, led in a devotional service emphasizing the crowning Jesus "King of King and Lord of Lords."

Mrs. Ben E. Everett, Vice-President of the local W. M. U., spoke words of welcome which were re-enforced by a song of welcome by a quartette of the Sunbeams of the church. Response was made by Mrs. Lester Brown of Kosciusko.

The choir of the church rendered special musical numbers which were greatly enjoyed.

The President announced the following committees to report on the work assigned at a later time.

On Registration—Mrs. V. A. McClure with a number of local helpers.

On Resolutions—Mesdames J. D. Franks, H. L. Rhodes, L. W. Powell and W. W. Grafton.

On Courtesy—Mesdames C. C. Whittington, Sam Simmons, W. R. McGehee, Landrum Leavell, J. M. Kirkpatrick, J. J. Paschal and T. F. Harvey.

On Memorials—Mesdames J. H. Kyzar, E. L. Shellmut, M. E. Moffett, Tilden Pryor and Miss Mary Osborn.

On Posters—Mesdames W. D. Cook, J. A. Murphy, B. W. Hudson and W. S. Freed.

The feature of this session was the address by Dr. Geo. Leavell in which was emphasized that the great need of China to which he was a missionary for twenty years, is spiritual and not material. This was illustrated in the recitation of many things he had witnessed and experienced on this foreign mission field. No one can listen to Dr. Leavell without having his missionary spirit deepened.

Meeting closed with prayer led by Bro. B. W. Hudson.

## Second Day—Morning Session

The day opened with a prayer service led by Mrs. V. E. Boston of Clarksdale following which was the assembling in the main auditorium. The messengers grouped by districts, the eight of which had splendid representation. The women run on schedule time and at the appointed hour for the opening, the hymn for the year "Fling Out the Banner," was announced by the President. The devotional was conducted by Miss Pearl Caldwell in which was a "Magnifying of the Conquering Christ" in China to which Miss Caldwell went as a missionary 25 years ago. She

(Continued on page 8)



## Sparks and Splinters

Dr. Jno. Buchanan of Lynchburg, Va., recently helped in a meeting in First Church, Meridian. We understand there were some fifty additions.

Rev. J. E. Buchanan returns to Blue Mountain after a sojourn in Nashville, Tenn., and will do enlistment work in Tippah Association.

There were approximately 2,000 in attendance on the recent State Sunday School Conference at Tulsa, Okla.

May 15 is set for a referendum vote in Georgia on the question of selling liquor. The Index says that more than half of the people in the state are not registered voters.

Dr. A. J. Barton, pastor, is in a revival meeting in his church at Wilmington, N. C., preaching by Evangelist Ham of Atlanta and singing led by R. M. Hickman.

Georgia Baptists are campaigning for \$150,000 for their hospital in Atlanta, half of it to be used in enlarging the plant and half to pay off a bonded indebtedness.

Somebody, remembering that Romans were reported to have elected horses to their senate, thinks maybe we have gone a step further and elected a few longears of the equine family.

April is the closing month of the Southern Baptist Convention year. You will be glad to help make it the best month by making your offering promptly and liberally to the mission causes. It will cheer the hearts of all our people if the Hundred Thousand Club can report a large slice taken off our Southwide debts. Do your part.

On a recent Sunday night, Eugene Sallee then a student in Georgetown College went to hear Dr. Cody preach, for he said that not many folks would come out on such a bad night. Dr. Cody preached on Moses' Decision (Heb. 11:24-25). This turned Sallee from the law to the gospel and he later became a missionary to China.

Mrs. T. W. Ayers died in Atlanta, Ga., on March 21. With her husband, Dr. T. W. Ayers, she had been a missionary in China for many years, until failing health compelled her to return to this country in 1926. She was Miss Minnie Skelton, and we were recently told by Dr. Ayers that the editor's father baptized her in her girlhood in the old Mt. Zion church in Tate County.

PASTORAL CHANGES: A. J. Pinson from Chandler to Soper, Okla.; J. P. Crouch to Perkins, Okla.; D. D. Barber from Paul's Valley to Erick, Okla.; Buford Nicols to Hamilton, Texas; L. S. Williams from Ownesboro, Ky., to Sandersville, Ga.; L. G. Gatlin to Hartsville, Texas; G. W. Sheafor to Oaklawn Church, Dallas; B. N. Hill to Rush Springs, Okla.; C. H. Warren from Fulton to Greenville, Ky.; T. E. Wortham to Leitchfield, Ky.; D. D. Somerall to Wellington, Texas; Barney Flowers has been called to Eudora church, Memphis; Pastor J. H. McLaughlin of Edmond, Okla., died two weeks ago.

"Go to the ant thou sluggard; consider her ways and be wise. She provided her bread in the summer." Solomon. "Do not work for anyone on the farm unless the farmer will pay thirty cents an hour." Federal Government. Many people who refused last summer to work for farmers at a price the farmer could afford to pay, are now begging bread from the very farmers for whom they refused to work. It is time for this plan to cease. Seventy years ago the government offered to give "forty acres and a mule." That meant work. We now want the government to give us a radio and an auto, and at the present rate we will soon be asking the government to pay for the gas. We are all riding for a fall, unless we go to work. No job? Plenty of "forty acres" yet that are not in use, and Missouri still produces mules.—J. W. Cammack in Religious Herald.

Automobile injuries caused by intoxicated drivers increased nearly one-third in 1934 over the previous year. Pedestrians injured while intoxicated increased nearly fifty per cent. These figures are compiled by the American Issue.

The Asheboro St. Baptist Church of Greensboro, N. C., has just concluded a revival of two weeks duration (March 17-31) in which there was 41 additions, 34 by baptism. The preaching was done by the pastor, Rev. J. Ben Eller, and the music was conducted by Roger M. Hickman, gospel singer of Petersburg, Tennessee.

The East-central Mississippi Baptist Ministers' Council will meet with the Baptist Church at Macon Monday, April 15th at 10 o'clock. The devotion is to be led by Rev. W. D. Wallace. Bible Study by Rev. Carey Cox, and a discussion on the program of the Southern Baptist Convention in Memphis, led by Dr. J. D. Ray.

April 2 was the last Missionary Day of the session at the Baptist Bible Institute. Addresses were made by Dr. P. H. Anderson, 27 years a missionary in Canton, China, and Dr. Everett Gill our Baptist representative in Europe. Students of the Institute have collected \$650 on the amount needed for the mission bus fund. During March the Institute received \$2,062.00 (the largest amount in any month) from the Hundred Thousand Club, to be applied on the debt.

All who read the Religious Herald were glad to see on the front page of March 28th issue the picture of the editor, Dr. R. H. Pitt, with the inscription "Eighty and still at it." It is as he appears at his office desk with his coat off and hard at it. What a blessing from the Lord to be able to work on! And what gracious work he does! May the Lord continue his blessing on you, beloved, to the end, sustaining you by His grace and giving you great peace, while your pen continues its virile messages.

Is not the church by very definition an association of men and women dedicated to the task of establishing the kingdom of God on earth? It is a fellowship of those who own discipleship to Jesus; a comradeship of men and women with faith in the reality of spiritual values. It is a partnership in the task of salvaging human lives from the wreckage of misadventure; a home for men and women with this one all absorbing ideal. It is a crucible in which the rich varieties of Christian experience are moulded into a spiritual amalgam, a funding-house where the wealth of Christian resources is made available for all. All of which is true—gloriously true. Unhappily, it is not the whole truth.—Ex.

Had you ever sought to answer the question why some people prefer an undenominational religious paper? Well it's worth thinking about and working out. For thereby hangs more than a tale: there is suspended a whole clothes line full of human nature. Now here are what we believe to be the facts in many such cases. The undenominational paper has no task to which you are asked to hitch up. It never puts the harness on you, nor even a bridle. You are invited to run at large, exercise your freedom and never become responsible for any serious task in life. You don't have to believe anything in particular and you don't have to do anything about it. Those that like that sort of thing—that's the sort of thing they like. You may simply graze and gaze and smell the flowers in the meadow. But does that help to develop a virile Christian life? Hardly. The denominational paper is a call to service, a summons to a great task, and points the way to the doing of it. Of course some people don't like it. They want to go to heaven on flowery beds of ease. But if you will read the book of Revelation in which is a beautiful description of heaven, you will find that it comes after toil and suffering and conflict and sacrifice. This world is not a friend to grace to help us on to God. It is a place for a lifetime of joy—our service and conflict. The denominational paper will help you in the fight.

Dr. H. L. Martin of Senatobia is recovering nicely after a double operation and is back in his pulpit on Sundays.

Rev. A. B. Hill comes back to Mississippi from California. His address will be West Market Street, Water Valley.

More people in two years time die from the effects of drinking liquor in the United States than we had killed in the world war.

April 14 is Laymen's Day in the churches, in which a layman is to speak, with missions as his subject.

Are you praying for the blessing of God on the meeting of the Southern Baptist Convention in Memphis?

An editor speaking of his paper meant to say, "Everybody reads it," but it came out "everybody rides it." The proofreader knew a thing or two.

H. L. Byrd, pastor Second Church, Greenwood, says the work is moving on nicely, and the people are working hard toward a new church building.

Rev. J. B. Quin preaches the commencement sermon for Bogue Chitto High School next Sunday, of which Rev. John Sproles is superintendent.

This week or next we publish the program of the Southern Baptist Convention, beginning Wednesday afternoon, May 15, and closing Saturday noon, May 18.

Pastor D. M. Gardner of First Church, St. Petersburg, Fla., says that in a recent mid-week tourist prayer service there were 900 present, of whom 117 were from New York; 38 states and seven foreign countries represented.

Pastor J. M. Metts says he's getting fun out of taking the advice of his doctors who told him to rest a while and not to talk aloud nor preach. So he's going fishing, riding horseback and walking. Here's hoping that the rest will soon fit him for more preaching.

Reports from the American Federation of Labor indicate that in November 1933 there were 11,030,000 unemployed, and in the same month of 1934 there were 11,459,000. Repeal was sold to the American people under a guaranty to reduce unemployment.—Ex.

Baptists of South Carolina through their representatives, after the death of Dr. Z. T. Cody, turned to Dr. C. A. Jones the Mission Secretary, with an offer of the editorship. But he felt it has duty to remain in his present post.

The Baptist Message shows from the Worlds Almanac that fewer people in the United States voted for the repeal of the Eighteenth Amendment than voted for Hoover in 1932, and he went down in overwhelming defeat. The people simply did not take enough interest in the repeal question to vote on it.

Are the advocates of church union so simple that they cannot see that it means submission to the Roman Catholic Church. The Catholics have not compromised an inch. But these advocates of union are now urging the churches to observe Good Friday.

An exchange says that during the pastorate of Dr. D. I. Purser for the past seven years, Citadel Square Church in Charleston, S. C., has grown in members, lifted its standards and reduced its church debt.

KITCHINGS SCHOLARSHIPS. Dr. A. A. Kitchings, of the Department of Modern Languages, offers each year two \$75.00 scholarships to freshmen entering Mississippi College from accredited high schools. The following are the conditions governing these awards: (1) He must be the best all-around student of his class, as determined by the high school faculty; (2) he must have the unqualified endorsement of his pastor; (3) those who drink, gamble, or smoke are not eligible; (4) from the list of eligibles who meet the above requirements, a committee of the faculty of Mississippi College will choose the two whom it thinks the most worthy and most promising. Here is a great service to worthy young men. There ought to be many men in Mississippi who will do the same thing.

## News

J. B.

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# News and Truths About Our Home Mission Work

J. B. LAWRENCE, Executive Secretary-Treasurer, Home Mission Board

The Christian who finds the yoke of Christ heavy will not find His crown easy.

What have we to show for two thousand years of Christian witness in the world? Much indeed. There are millions of true followers of Christ; many God-called preachers; great denominational organizations; splendid institutions; and a great and abiding literature. But the nations, governments, business, society politics, civilization are practically untouched. The world has yet to be won to Christ. We have not yet disciplined the nations. Our mission is far from complete.

## Missionary Ruiz Needs A Car

Brother Ruiz, our missionary to the Mexicans in West Texas, is one of the most efficient, effective and active workers of the Home Mission Board. In a letter just received he calls attention to his need for a car. Will some big-hearted Baptist or some Missionary Society heed what he says and furnish the money with which to buy him a car? He needs it very badly in his work.

In this letter he says: "God has blessed us with rich mercies of His bountiful grace. There have been conversions and baptisms in all our thirty mission stations, where there are twenty-four Sunday schools, with ONE HUNDRED Sunday school teachers and twenty-four Sunday school superintendents. There are TWELVE Mexican Baptist churches today in my territory and ten church houses, the San Angelo church house being the best of the ten. I have more calls now than ever before and the thing that makes me very sad is that my car is gone, it is too old and cannot do what I want it to do for me. A letter from Presidio, Texas, 480 miles south of San Angelo, on the border line, has come to me in which those poor people cry for my help. Last week a letter came to me asking me to come to preach to a place 136 miles south of San Angelo. And to be short, I have letters from the north, south, east and west, urging me to come to help them in their hunger for the truth. You can imagine what my agony may be when I tell you that in many, many of these cases they cannot give the necessary traveling expenses, because they are too poor."

## The Importance of the Pastor

The most important man in the on-going of

the Kingdom of God is the pastor. In fact, if there is a place of supreme distinction among the servants of Christ, that place is held by the pastor. On the other hand, if there is a place of supreme responsibility, that place is held by the pastor. The pastor's responsibility is to Christ who has committed to his care the education, training, and development of the members of the church. There is nothing superior to this in all the world. The man called of God into the ministry who leads a church into the realization of its New Testament character, purpose and mission has attained the highest and the most lasting achievement. To be a good pastor is to be one of Christ's noblest and most honored servants. Pastors should be missionary.

## A Funeral That Helped A Mission

Brother C. W. Stumph, our missionary to the Indians in New Mexico, gives a very interesting story of a funeral service he held recently, which service he thinks greatly advanced his work among the Indians. The story is as follows:

"Mrs. Lazaro Abeita, mother of our own Miss Georgia Abeita, wife of a prominent Isleta Indian man, died this week. Miss Georgia is a member of our Indian church but her mother was a Presbyterian. The father is a Catholic. Mrs. Abeita was a sister of the wife of the present governor of La Guna. The La Guna governor's wife and children are special friends of ours. There is quite a large connection in these families both at Isleta and at La Guna. Many of the friends of the families at both places are counted among our good friends. Many of them are Presbyterians, but with a strong Baptist leaning. I had charge of the funeral of Mrs. Abeita. The service was held at an Albuquerque mortuary. We provided cars for several leading Indians of Isleta to come to the funeral. The women were here in their typical Indian "Sunday clothes," with shawls and everything. We then went to Isleta to the home of the Abeitas where a great throng of friends and relatives of both Isleta and La Guna had gathered. The casket was there opened for friends to view the body. All the "dignitaries" of both pueblos were there. It was an elaborate affair. We then proceeded to the local cemetery, where I had charge. Here an additional throng had gathered. The services were concluded, and the grave covered with many beautiful flowers, many of which had

been given by white friends. When I had spoken my last word, Pablo Abeita, Lieutenant-Governor and aged leader of Isleta, had a few words to say in thanking the friends for their kindness and attendance. He spoke in "Isleta," but a friend told me what he said. Thus ended another important chapter in our work at this most wonderful village. The Indians were very kind and very cordial in their remarks about the services we rendered. Miss Cammack and I both used our cars for several trips in connection with the affair. We think that our cause is greatly strengthened by the work of this week. We are very happy over the outcome."

## Saving Our Civilization

A capitalistic civilization is just as anti-Christian as a communistic civilization. Both leave God out. The motive of both civilizations is self-seeking, one seeking for the individual self, the other for the community self. This is especially true in a capitalistic civilization. When money rules everything is ordered so that the man with money—the man with capital—can command his fellows for his own profit. The capitalistic man cannot live apart from his neighbors, but he wants his neighbors around in order to use them for his own profit. A communistic civilization uses all men for the group, but the end sought is wholly material. Both civilizations love the world and the things that are in the world supremely, but they approach the subject of their love from different angles. A Christian civilization is based upon the idea of service—not how much one can get out of others for himself or how much can be gotten out of others for the group, but how much can one do for others. Our mission task is the task of building a Christian civilization. The evangelization and Christianization of the homeland is needed to combat both capitalism and communism.

## Dr. McCall Thirty Years in Cuba

On February 16, 1935, the Temple Baptist Church in Havana held a special service celebrating the thirtieth anniversary of Dr. M. N. McCall as superintendent of our mission work in Cuba.

Dr. R. R. Machado, one of our missionaries, was the speaker of the evening. He spoke first of Dr. McCall's ability as an organizer. He showed how the few churches and workers had developed into a much stronger group due in a large measure to the efficient service of Dr. McCall. Then he told of the influence of the character of this splendid man of God who has

(Continued on page 7, column 3)

# FREE Trip To Southern Baptist Convention

AVOID TRAFFIC DANGERS, PARKING TROUBLES, DRIVING FATIGUE, TRAVEL COMFORTABLY BY TRAIN, AND AT NO COST TO YOU

Memphis, Tennessee, May 14-17

## HERE'S THE PLAN

In cooperation with the Illinois Central and Gulf Mobile and Northern Railroads we offer free round-trip tickets for sending in subscriptions at the yearly rate of \$1.50. Four, six and eight month subscriptions count proportionately. Opposite each town is the number of yearly subscriptions required for the free ticket. Send us the number of subscriptions, naming the station from which you wish the ticket and a round-trip ticket will be mailed you.

Town	No. Subs.	Town	No. Subs.	Town	No. Subs.	Town	No. Subs.
Ackerman	14	Fayette	22	Louisville	15	Richton	26
Bay St. Louis	32	Foxworth	31	McLain	28	Rolling Fork	15
Bay Springs	22	Georgetown	27	Magnolia	24	Rosedale	10
Batesville	5	Grenada	8	Mathiston	12	Sardis	4
Beaumont	27	Greenville	12	Marks	6	Sebastopol	18
Belzoni	13	Greenwood	12	Mendenhall	20	Senatobia	3
Brookhaven	22	Hattiesburg	25	Meridian	20	Starkville	15
Burnside	17	Hazlehurst	20	Monticello	29	Sumner	8
Cleveland	11	Hernando	2	Natchez	23	Tunica	4
Carrollton	12	Houlka	9	Newton	20	Union	18
Canton	15	Houston	10	Noxapater	16	Vaiden	11
Clarksdale	7	Jackson	17	Oxford	12	Vicksburg	18
Collins	23	Kosciusko	14	Philadelphia	17	Walnut Grove	18
Columbia	24	Laurel	24	Pontotoc	8	Wiggins	28
Decatur	19	Lexington	15	Port Gibson	20	Winona	10
Forest	20	Lucedale	30	Raymond	19	Yazoo City	16

THE BAPTIST RECORD "Your Paper" Jackson, Mississippi



# Editorials

## EMERGENCY CALLS

We are not now speaking of any appeals that may be made by denominational representatives or even local church representatives upon Christians in a time of special need. We are rather speaking of those emergency calls which you and I make on the Lord when we are in any critical or distressing situation. A word or two needs to be said on this to prevent disappointment and confusion.

We ought indeed to be grateful that the Lord provides for emergencies. There are many promises in the Book to those in trouble; and there are many examples of deliverance. And we do well to lay them to heart for our assurance in moments of distress. To select a few from one book, the Psalms: "Jehovah will be a hightower for the oppressed, a hightower in times of trouble," Ps. 9:9. "In the day of trouble He will hide me secretly in His Pavilion; in the covert of His tabernacle will He hide me," 27:5. "The Lord will deliver him in time of trouble," 41:1. "God is our refuge and strength, a very present help in trouble," 46:1. "He shall call upon me and I will answer him; I will be with him in trouble; I will deliver him and honor him," 9:15.

And for example, David said, "This poor man cried and the Lord heard." Peter had only time to say, "Lord save me," and Jesus saved him from the depths. It is easy to multiply examples. And they need to be rehearsed for the strengthening of our faith in emergencies.

But there is another thing that needs just as surely to be borne in mind, and that is that God's answer to emergency calls is conditioned upon our habitual employment of the means of grace. Jesus said, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you," Jno. 15:17. To do this is to remove emergencies from our experience. To do this will prepare us for the times of crisis so that we shall pass as safely through them as through the ordinary experiences of the day. It is indeed to reduce the crisis to ordinary experiences.

One who abides in the Lord Jesus and in whom the word abides will have all the strength that is needed for what men call difficult times. Tasks which are impossible for an engine of one horsepower, are easy for an engine of a hundred horsepower. Incidents and experiences which precipitate a crisis or a panic in the life of a Christian who does not have the abiding presence of Christ, are passed through without strain by one who has Christ in him the hope of glory.

If we are to have His promise made good to us, that whatsoever we will shall be done unto us, we must remember the condition upon which it is based: that we must abide in Him and His word must abide in us. The promise of Jesus could not be made bigger or more inclusive. He opens to us the treasures of heaven, and the workings of omnipotence and infinite love. He spreads out before us possibilities which challenge faith to its utmost. And these promises are meant to be kept inviolate. He will make them good to the utmost. "How many soever be the promises of God in Him (Jesus) is the yea"; He is God's guarantee. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things. "No good thing will He withhold—from them that walk uprightly."

But remember the condition: He is not One to be approached and appealed to only on special occasions. You cannot live in neglect and disregard of God from day to day and then expect deliverance in emergencies. "If ye abide in me." That means a living contact with Him as a daily companion. It is to find refuge in Him and make Him the source of our constant strength and light. It is to consult Him and to be guided by Him in everything. It is to draw upon Him daily for that which nourishes our souls and

maintains spiritual life. It is to keep His word in mind and heart, to feed upon it and be guided by it.

This is by no means an impossibility. It is the only normal, healthy Christian life. Without this we will find at the end that we have missed the whole meaning and business of life. With a clean sweep of His Words He says, "Without me ye can do nothing." "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me."

## DR. HOLCOMB ACCEPTS

On Tuesday of last week it was announced in the daily papers that Dr. T. L. Holcomb had accepted the position of Executive Secretary of the Sunday School Board in Nashville. We rejoice that this matter is settled. On Wednesday we received a letter from Dr. Jno. D. Freeman, confirming the above report.

Dr. Holcomb's acceptance was indicated to the Board by the following telegram from him: "Conscious of my own limitations, but with confidence in the brethren, faith in God and reliance upon the continued leadership of the Holy Spirit, I accept the position of Executive Secretary and Treasurer of the Sunday School Board."

Like Moses he undertakes the work with proper humility, but with courage born of faith in the promises of God. All who know brother Holcomb believe in his loyalty, his interest in all the work and in this work in particular; and they believe that the Lord has given him the qualifications for leadership and administration which are needed in this particular field. He has had experience as a pastor and as a mission secretary. He is as our people know an alumnus of Mississippi College and of the Southwest Seminary. He has always had and cultivated the evangelistic passion in his ministry which lies at the base of all our work. He is an aggressive conservative in his faith and practice. He believes in the whole Bible and in its worth to our work and the world. Our people will rejoice in his call to this work and will stay up his hands.

## JESUS AND THE WILL OF GOD

There is no key to the understanding of the person and mission of Jesus except as we think of Him and believe in Him as both God and man. The teaching of every book in the New Testament is consistent with this idea, and would be found out of harmony with any idea different from this. It is plainly taught that He was in the beginning with God and that He was God. It is as plainly taught that He became flesh, that is that He assumed all the attributes which belong essentially to man.

But what we are now concerned about is the fact that when He became a man, he accepted the position of man in his relationship to God. His attitude toward God the Father from the time of His incarnation was that of complete submission to the will of God in the ordering of His life, the acceptance of that will as the law of His life and absolute obedience to it from the beginning to the end of His life. Only in this way could He demonstrate what is the will of God; and only in this way could He become an example to men; or a fit offering for our redemption.

It is too indefinite to say that we ought to be good. It is not enough to say that we must do right. It is entirely aside from the truth to say we must do the best we can. The New Testament recognizes no standard for conduct, no guide for our behavior, no adequate direction for our lives except the will of God. Personal standards, social standards, human standards, have no value here. Nothing but the will of God will be considered in our present dealings with God and with one another. Nothing but the will of God is the standard of judgment here and hereafter. "He made known His ways unto Moses; His doings unto the children of Israel."

But back to Jesus and the will of God. The Psalmist speaking for the Messiah says, "I delight to do thy will, O my God." Or as it is interpreted in Hebrews, "I am come to do thy will, O God." As He comes into the world, He accepts and adopts the will of God for His mission in life. This is His task. It had never been done before in the world. No demonstration of it had ever been given. No embodiment in human conduct had ever been seen. But it will be seen now. He came to do it; that men might henceforth know the will of God fully expressed, demonstrated, fulfilled, exemplified, all the way from infinite holiness and justice to infinite mercy and love.

Men need not only instruction in words; they need demonstration in life and deed. They shall have it now in the person of Jesus Christ. Men had wanted to see what God is like, and now they shall have it. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him (given an exegesis of Him), acted Him out on the stage of actual life among men. And now the way is open for men, other men to do the same, for Paul tells us if we present our bodies to God and allow ourselves to be transfigured in the renewing of our minds, we may prove (demonstrate) what is the will of God, even the good, well pleasing and perfect. Rom. 12:1-2.

There are other scriptures which show us Jesus' attitude to the will of God. At Jacob's well He said to the disciples, "My meat is to do the will of Him that sent me, and to accomplish His work." We who think that life is a meat and bread question need to take this word seriously to heart. The same energy and intensity of purpose which ordinary men put into making a living, Jesus put into doing the will of Him who sent Him. This was His meat and drink. This was the objective in His life.

This does not mean that Jesus had no will of His own, or that men now must be without the will which chooses and decides its own course of action. But it does mean that He deliberately made the will of God His choice. That He not merely submitted passively to the will of God and let the inevitable happen. It means rather that the will of God being made known to Him He fully measured the consequences and chose to do God's will. This did not destroy volition; it brought it into exercise, and strengthened and perfected it. It was a supreme act of will. He could have chosen otherwise, but He chose the will of God.

He faced the issue squarely; He knew what it would cost. It meant sacrifice and suffering. It meant death and humiliation. But He made the decision. It was not easy. He did it with every impulse of the flesh and the human mind protesting against it. At one time the flesh cried out, "Father save me from this hour." But He came back with the choice confirmed, "But for this cause came I unto this hour; Father glorify thy name." Again the test comes in Gethsemane, and recoiling with every natural impulse from the ordeal, He prays, "If it be possible, let this cup pass from me." But He gathers up His strength for the struggle and says, "Not my will but thine be done."

To will the will of God is the life of victory. It is the only path of righteousness.

Dr. J. W. Jent, Dean of Oklahoma Baptist University, is recovering from a critical illness. It is said that the young women of the school had an all night prayer in his behalf.

The Civic Bulletin, of Albany, N. Y., carries the cause of the depression in the following words: "The present depression was largely caused by gambling and speculation. The lowest sag in our moral national life was reached when the falsehood was taught and generally believed that prosperity can be recovered by licensing those vices which by common law have been regarded as public nuisances. It is the worst time in our national history to advocate raising money by gambling for the public welfare?"

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# Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

## WHERE ARE WE?

Where are we spiritually? There are many who say our greatest need is a spiritual awakening. This is doubtless true. Without spirituality there is no Christianity, for God is spirit and seeks spiritual worshippers. The words of Christ are spirit and life; the source of our power is the Spirit.

Where we are spiritually may be determined by fruits and other manifestations. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are fruits of the Spirit. Some of these fruits indicate a short crop. Witnessing for Christ is another test for spirituality. Christ seems to have said that the coming of the Holy Spirit would result in witnessing for Him. It is the consensus of opinion that there is a decline of interest in evangelism. The funds contributed for mission work are more and more used for education and for institutions. This is just as true abroad as it is at home. Education is an increasing burden. This is true of secular education as well as religious education. It is a state and national problem as well as a church problem. The next generation is being mortgaged to educate the present generation. As a denomination, we are paying an obligation made thirteen years ago. We are already pledged until 1947, and some want these obligations refunded and extended. As these obligations hang over us, the receipts for strictly mission work decrease. The writer is for Christian education. He is much better satisfied with his children in Baptist schools where the Bible is one of the required subjects. But our education should increase our missionary and evangelistic zeal.

Another test of our spirituality is our gifts. When the Holy Spirit moved upon the disciples, their witnessing was followed by giving. No one counted his possessions as his own. They were laid at the apostles' feet. A glance at the tabulated receipts for the first three months of this year shows them to be less than for certain periods of last year. In the light of increased income, the spirituality must be at a low ebb. In fact, the spiritual tide is ebbing, for with banks full and with ever-increasing gifts from the government, the Lord's treasury should be correspondingly increased.

We are now in the last month of the Southern Baptist Convention year. Every Baptist should do his duty. In years gone by April was one of the most fruitful months of the year. April receipts usually break records. To fail to increase our gifts over April for the past several years will indicate that our spiritual life is on the decline. And as surely as it does decline, just so surely will our material income be reversed.

Let every pastor, every church and every member of every church come forward with a worthy offering and send it to the State Board office by April 30th. See that it reaches the office by the 30th so it can be counted in this Southern Baptist Convention year.

Some few churches are giving more than they gave last year. If some are, practically all can. Your denomination is now in default, and you can and should help to reinstate it.

## RECEIPTS FROM THE FIRST CHURCHES OF THE STATE FOR THE COOPERATIVE PRO- GRAM AND FOR DESIGNATED PURPOSES FOR THE FIRST THREE MONTHS OF THE YEAR 1934

	Budget	Special	Total
Brookhaven First	\$ 1,228.57	\$ 648.44	\$ 1,877.01
Hattiesburg First	693.97	121.00	814.97
West Point First	447.52	152.48	600.00

Meridian First	400.00	151.00	551.00
Greenwood First	247.18	130.00	377.18
Jackson First	785.00	1,153.76	1,938.76
Grenada First	558.40	280.50	838.90
Columbus First	409.80	559.12	968.92
Laurel First	414.21	445.19	859.40
McComb First	229.22		229.22
Vicksburg First	305.98	33.92	339.90
Picayune First	300.00	45.08	345.08
Columbia First	253.26		253.26
Canton First	326.26	88.30	414.56
Gulfport First	383.31	138.88	522.19
Corinth First	242.45	49.06	291.51
Tupelo First	100.00	248.48	348.48
Biloxi First	75.00	71.00	146.00
Moss Point First	40.00	34.85	74.85

## RECEIPTS FROM FIRST CHURCHES OF THE STATE FOR THE COOPERATIVE PRO- GRAM AND FOR DESIGNATED PURPOSES FOR THE FIRST THREE MONTHS OF THE YEAR 1935

	Budget	Special	Total
Brookhaven First	\$ 1,053.22	\$ 411.15	\$ 1,464.37
Hattiesburg First	572.47	573.00	1,145.47
West Point First	200.00	325.35	525.04
Meridian First	740.32	426.75	1,167.07
Greenwood First	767.97	243.10	1,011.07
Jackson First	648.41	618.93	1,267.34
Grenada First	530.09	352.58	882.67
Laurel First	156.14	669.34	825.48
Columbus First	355.01	383.85	738.86
McComb First	451.24	216.80	668.04
Vicksburg First	305.87	53.00	358.87
Picayune First	300.00	52.50	352.50
Columbia First	163.46	30.19	193.65
Canton First	199.76	50.00	249.76
Gulfport First	250.00	58.00	308.00
Corinth First	171.15	164.34	335.49
Tupelo First		41.00	41.00
Biloxi First	50.00	54.92	104.92
Moss Point First	18.50	49.29	67.79

## RECEIPTS FOR THE COOPERATIVE PRO- GRAM AND FOR DESIGNATED PURPOSES DURING THE FIRST THREE MONTHS OF 1934 AND OF 1935

	1934	1935
January	\$ 5,116.22	\$ 5,706.58
February	6,093.91	3,628.17
March	7,846.49	10,377.70
Total	\$19,056.62	\$19,712.45
January	\$ 8,235.08	\$10,131.99
February	4,644.26	3,451.31
March	6,245.76	8,354.70
Total	\$19,125.10	\$21,938.00

## REVISED PROGRAM

Central Mississippi Baptist Pastors' Conference  
First Baptist Church, Jackson, April 15, 1935

- 9:30—Devotional, Jack Cranford.
- 9:45—Current Events and Their Relation to Religious Life, Geo. P. White.
- 10:05—Influence of Our Economic Philosophy on the Lives of Laymen, B. B. Hall.
- 10:25—Best Method for Meeting Present Day Unscriptural Propaganda, W. H. Morgan.
- 10:45—The Challenge and Outlook for Mississippi Baptists for 1935, R. B. Gunter.
- 11:10—Round Table Discussion, C. W. Thompson.
- 11:55—Business Meeting.
- 12:10—Bible Study, Dr. M. O. Patterson.
- 1:00—Adjournment.

While in Corinth we collected for some advertisements in the special Corinth edition of the Record. This was absolutely the easiest work we ever did. Making about 25 calls, every person paid promptly and cheerfully.

The good women graciously placed us on their program with sufficient time to adequately present the claims of the Record.

## LET'S GO

By A. L. Goodrich, Circulation Manager

## HOW STANDS YOUR COUNTY

Below we give the counties of Mississippi with the number of subscribers to the Record as well as the Baptist membership of each county according to the best available figures. The first figure is the number of Baptist Record subscribers, the second the Baptist membership. If you notice an error, tell us about it.

Counties without Baptist membership totals are in associations of more than one county. We are unable to properly divide.

Adams 12; Alcorn 22—3263; Amite 88; Attala 28—4100; Benton 6; Bolivar 38—2300; Calhoun 57—5349; Carroll 6—1946; Choctaw 66—2342; Chickasaw 70—2600—Claiborne 17; Clarke 89—2470; Clay 13—1650; Coahoma 42; Copiah 280—6937; Covington 55—3300; DeSoto 74; Forest 91; Franklin 68—4000; George 18—1400; Greene 16—2279; Grenada 58—1587; Hancock 1; Harrison 49—3070; Hinds 255; Holmes 89—1952.

Humphreys 6; Itawamba 5—1463; Jackson 66—1321; Jasper 64—2200; Jefferson 12; Jeff Davis 198—2881; Jones 166—7185; Kemper 68—120; Lafayette 68—2619; Lamar 5; Lauderdale 58—7733; Lawrence 274—4000; Leake 107—2900; Lee 101—5700; Leflore 50—2261; Lincoln 104—7300; Lowndes 43—3200; Madison 48—1472; Marion 9—4619; Marshall 18—2000; Monroe 21—2600; Montgomery 33—2500; Neshoba 51—2500; Newton 92—3400; Noxubee 65—1000; Oktibbeha 47—2357.

Panola 59—2200; Pearl River 22—4575; Perry 5—1600; Pike 264—6885; Pontotoc 212—5771; Prentiss 27—2500; Quitman 34; Rankin 109—3928; Scott 134—3300; Sharkey 5; Simpson 127—6334; Smith 30—5700; Stone 18; Sunflower 55—3671; Tallahatchie 18—2300; Tate 27—1803; Tippah 54—4100; Tishomingo 4—2176; Tunica 23; Union County 88—6687; Walthall 82—3300; Warren 53; Washington 51; Wayne 6—1875; Webster 12; Wilkinson 11; Winston 15—3550; Yalobusha 69—2853; Yazoo 24—2400.

## GOING PLACES

Corinth—Sunday morning, March 31, we were privileged to be with Dr. T. W. Young and his good people of the First Church, Corinth, where we presented the Record. We preached at the morning hour on, "The Great Commission."

Hinkle Creek—Deacon Vassar of Corinth took us to Hinkle Creek for an afternoon appointment. The Alcorn County Fifth Sunday meeting met with Hinkle Creek, where brother J. O. Guntharp is the beloved pastor.

Brother B. W. Hudson, moderator of the Association, was program chairman and had done his work well. And he knows how to preside.

At 1:45 we met with the executive committee. They gladly heard our presentation of the Record and promised to get busy. At 2:30 we spoke on "Missions."

Booneville—Sunday night we were privileged to speak to the saints of Booneville, pastored by the beloved J. D. Thompson. A good Sunday night crowd gave us an attentive hearing. We were fortunate to be the guests of brother and sister J. N. Harris, manager of the Holley Hotel. Brother Green of Rienzi took us to Booneville from Hinkle Creek.

Pastor Thompson had 14 subscriptions waiting and helped get 10 others Monday morning.

W. M. U. Convention—Most of the week of April 2 was spent in Corinth attending the State W. M. U. Convention, and being entertained in the hospitable home of Dr. and Mrs. T. W. Young.

Mr. Julius Rosenwald, a Jew, is said to have contributed up to date \$637,000 for erection of Y. M. C. A. buildings for negroes in 25 cities in the United States, this being one-fourth of the total cost.



## SHALL BAPTISTS REMAIN BAPTISTS?

(Second Installment)

By Arthur J. Barton

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In a former article on this topic recently published I discussed the fundamental Baptist principles of the autonomy of each Baptist church and its complete authority over all its own affairs. Baptists have always believed that a local congregation of baptized believers is the only ecclesiastical body recognized by the New Testament, and that all ecclesiastical matters, such as the administration of the ordinances, the ordination of ministers and deacons, the call of pastors and all other similar matters rest wholly with such a body; that no association or convention can properly have or exercise any authority over such a congregation of baptized believers or have any proper voice in any of these matters. With all intelligent Baptists these statements are axiomatic.

The question I am raising is, shall Baptists continue to cherish and safeguard this doctrine, or shall they in keeping with certain trends of the times and under the influence of leaders more zealous than wise throw this doctrine overboard and undertake to set up some sort of general ecclesiastical authority and organization that will take over or have a hand in some or all of these things. In a word, shall Baptists remain Baptists or become Methodists, or Presbyterians, or Episcopalians? If the reader is inclined to think I am only engaging in shadow boxing or in fighting wind-mills let him for the moment suspend judgment.

In pure democracy, administered by weak and imperfect men, let us frankly admit there are always certain weaknesses, and sometimes abuses. It often happens that some lead more zealous than wise attempts to offset and correct such weaknesses or abuses by placing limitations upon democracy or exercising authority over it. In other words it is frequently proposed to heal the ills of democracy by destroying democracy. Somebody has said that the cure for the ills of democracy is more democracy. That may seem an exaggerated statement, but its converse is certainly not true, that is, a cure for the ills of democracy is not less democracy. Dr. Gambrell, whom we all will be quoting for many years to come, used to say, the evils of democracy are largely self corrective. Whether this epigram is literally true or not it certainly strikes out in the right direction.

I have now been in the Baptist ministry for several decades and have had pretty fair opportunity for observing the trends of our denominational life, and I have tried to be something of a student of these trends, approaching everything from the standpoint of deep and unswerving conviction of and devotion to every fundamental Baptist position as held by Boyce, Broadus, Carroll, Gambrell, Mullins, Robertson and others whom we are all glad to regard as authorities in the realm of Baptist teaching. Unless I am beside myself there are now some distinct tendencies that threaten the independence and authority of our Baptist churches.

Recently good brethren have become much concerned, even alarmed, over such questions as pastorless churches and churchless preachers, the number of ordained Baptist ministers and the related question—the ordination of ministers. These good brethren see a great practical problem in the number of churches without pastors and ministers without pastorates. They have decided that the problem is insoluble for a pure democracy and that some influence and agency outside of each individual Baptist church must come in to supplement the efforts of the churches and to solve the problem. Hence it is proposed to have each district association or each state convention, or even the general conventions, somehow to take a hand in the matter. Not long ago I heard it said in a pastor's meeting by a pastor who is a graduate of one of the State Baptist colleges and a graduate of a Baptist

seminary, that the Methodist system of placing pastors is incomparably better than the Baptist system. In a recent issue of one of our Baptist papers a highly esteemed Baptist leader, himself a Baptist minister and president of a Baptist college, quoted a Methodist man as saying that there was no Methodist church without a pastor and no Methodist pastor without a church, and he added that while the Baptists are considering the problem of pastorless churches and churchless ministers they might do well to consider the Methodist system.

In one of our Southern states a vigorous discussion has continued in the Baptist state paper for months over the question as to whether the state body of Baptists should set up a committee which in some way would undertake to direct in the matter of calling and settling pastors.

Without at all minimizing the problem and without the least lack of sympathy for a church without a pastor or for a minister without a church, I give it as my deep conviction that all such schemes which look to making our general bodies to become more or less Episcopal in their character, are directly opposed to fundamental New Testament teaching. Owing to the fact that the masses of our Baptist people are pretty well grounded in New Testament and Baptist procedure, I am glad to believe that all such efforts are doomed to failure. And yet our people are responsive to leadership. All such matters come by trends and we cannot be too jealous for fundamental truth or too ardent in our opposition to every tendency that would obscure or blunt fundamental truth.

Another matter intimately related to the question of pastorless churches and churchless ministers is the ordination of ministers. How many ministers shall be ordained; of what native ability shall they be; what educational standards if any shall be required? These and similar questions concerning the ordination of ministers have come to be much to the fore. The Northern Baptist Convention, I believe, has attempted to take the matter over and has a committee, or commission, to pass upon the ordination of ministers. There has been some agitation for the same thing in the South. Only a few months ago a secretary of state missions, or the "Executive Secretary" of a state convention, as we now have to call all of our corresponding secretaries, in letters and literature broadly sent to the pastors in his state, proposed that every district association should "appoint a presbytery," "whose duty it will be to sit in session and pass upon the qualifications, advantages and possibilities for pastoral work of any man desiring ordination." The brother making this proposal is a good Baptist layman; he is a hard worker and devoted to the missionary education and benevolent work of the denomination. He would not conscientiously do violence to Baptist doctrine, polity or procedure. As a layman he simply does not know and understand some of the basic principles of Baptist life. Even when his attention was called to the fact that this would be a grave departure from Baptist principles and would convert every association into an ecclesiastical body he sought to defend his recommendation.

Of course our Baptist democracy is subject to abuses. Men are ordained to the ministry who, to all human appearances, ought not to be. Some are ordained who, according to all reasonable standards, have neither native endowment nor the training necessary to fit them for fruitful labor even in small churches and remote rural communities. But, whatever abuses may occur or mistakes may be made, Baptists have always believed that the New Testament teaches that the ordination of a minister rests entirely with the local congregation of baptized believers, or in other words the Baptist church.

Shall Baptists remain Baptists or shall they become Presbyterians, Methodists or Episcopalians? How long shall this trend in our denominational life fail to be recognized, shall a lead-

## THE COUNTRY CHURCH PROBLEM

Jas. A. Bryant

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As a country pastor I resent the suggestion that country churches are peculiarly sick as other churches are not sick. It appears to us that the whole family is sick.

The country church problem is like any other church problem, namely: a preacher problem. Country churches have been used, abused, and misused by the denomination and by preachers. They have served as a training ground for preachers, who, when the warts were rubbed off and a reasonable polish acquired, "felt the call to a larger field."

They have been misused by the denomination in that their large membership has been estimated and claimed thus giving us great denominational strength. Yet when a gifted speaker is available the town churches claim the right to hear him first. If country churches had received the information, training, and leadership, that have been given to town churches they would now equal or surpass town churches in efficiency. As a rule the rural church is more faithful to its leadership than the urban church. That leads us to a question: "What is the measure of a church?"

Any church is measured by its program, its purity, its piety, its power. The church which has the wide world as its field, the redemption and full salvation of every individual who will come to Christ, is a great church member whether rural or urban. The church that leaves any part of the world program of Christ out of its program is lacking that much of being a New Testament church.

The purity of the membership in morals determines the greatness or smallness of a church. The rural church as a rule outshines the urban church in this respect. The "Thou shalt not" of Jehovah is heard more often in rural than in urban sections.

Piety of life in the individual sets forth the strength of any church. Faithfulness in stewardship, Bible study, prayer, service indicates the spiritual temperature in any church.

The spiritual power of a church is the principal standard of measurement. By power we mean the presence of God to transform individuals and communities into units of strength to promote righteousness in the earth. The church which does not make a community a safe place in which to rear a family is a sorry excuse for a religious organization not to say a Divine organism. As a rule the rural church leads the urban churches in all the above points except that of the program. There must be reasons for this.

The average urban pastor does not cry out against Sabbath breaking, immorality, etc., as does the rural minister. The urban brother has his ecclesiastical eye on the pocket books of the moral rebrothers in the church. He preaches organizations, standards, efficiency, etc., instead of "Thou shalt" and "Thou shalt not." In the cities it is allowable for a church member to be immoral as long as he is a "gentleman" about it. In the rural church he would be ostracised and excluded by common consent.

The average rural pastor does not know all the latest methods of church efficiency, so he declares the counsel of God to the individual conscience. He does not keep himself informed about our mission work and therefore cannot tell his people about it. But there are "pussy footers" in both rural and urban sections.

Frankly, what our rural churches need is information and sympathetic leadership. The problem of enlistment is simply that of teaching and informing our people. And that means the problem of the preacher.

Tylertown, Miss.

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## NEW FRONTIERS OF THE RURAL CHURCH

By W. P. Davis, Beulah Church  
Clinton, Mississippi

A great deal is being said and written about the rural church and problems of rural churches, all which is indicative of an aroused interest in a much neglected field of the Baptist denomination. Yet what is being done, in a unified manner, to promote the welfare of country churches and make them compelling religious forces of vitalizing influences, in the midst of a great people, is almost nil. Something more powerful than words must be used to lift the country church from desuetude to usefulness. It took more than words to give the rural church of yesterday a pre-eminent position on the old frontier of rural America. Saying speeches, writing a line now and then for the Record, may be means of arousing interest, but these alone will not suffice.

If the rural church is to go forth and conquer her new frontiers and sow gospel seed, for growth and fruitage, men and women, who know how to measure "pulse beats" of rural life, and who feel the surge of the new frontier, and our changing social order, must be enlisted, and encouraged, in leading country churches into and beyond their new frontiers. Gradually, with the passing of old attitudes and ideals, these men and women will demonstrate to all people that great scholars and noble leaders can work and live in the country. Attitudes, ideals, buildings, denominational programs, church schools and seminaries and methods of yesterday cannot and will not lead the rural church into and beyond her new frontiers.

Sixteen years on the farm, ten years as pastor of rural people, eight years as pastor of one rural church and seven years as principal of the consolidated school which the boys and girls, young men and young women of my church attended, and are enrolled at present, graduate work in Social Science and Rural Education at Peabody College and special research in rural life have given me an opportunity to discover country church problems. I have watched the church, which I have tried to lead for eight years, grow from a one Sunday a month program, no Sunday school or B. T. U., a four wall house, to a full time church, a Sunday school with officers, teachers and pupils taking study courses, A. B. T. U. with every member holding diplomas in B. T. U. and church work, and a modern church building out of debt. Special study of rural life gave me a vision of the possibilities of growth and development, responsive to leadership conscious of the needs of rural people. As a leader of the school and church, I have taught, baptized, married, buried, even stood by at birth, helped breed better seed corn and grow farm products, direct Red Cross, R. F. C., and C. W. A. work, supervise and direct the building of club houses, classrooms, teachers' homes in a great rural community. From these experiences I learned that if the rural church is to march forward she must conquer new frontiers.

In this article an effort is made to indicate two new frontiers, and state two reasons, as I have seen and experienced them, for the backwardness, religious, economic and social stupidity of the rural churches of Mississippi and of the nation.

For any institution to be a fundamental part of the life of the society in which, by which and for which it exists that institution must be supplied with leaders, well trained in all practical religious, social and economic aspects of that particular society. Yesterday pastors of rural churches were great leaders, filled with the Spirit of God, educated in the craft of their society, and so completely aware of the economic and social problems which faced them, that they synchronized with the people with whom they worked and lived. They were indeed pastors of "the soil." They understood rural society. They were recognized as leaders of men, ordained of God unto a holy work. They were not snubbed

or looked upon as "jack-leg pastors of little old country churches." Consequently they were powerful factors in almost every phase of community life. But today rural communities are turning from the church and her inefficient pastor—as a rule—to the consolidated school principal for community leadership. Through 4-H Club activities the school principal contacts and leads a large majority of rural youth. Furthermore, the school man or woman leads in home, farm, orchard, garden and livestock improvement while the rural pastor is left behind to struggle along with a "junked" church house. In fact, the school man is the chief community leader in rural Mississippi today. Surely there must be a reason for this change in leadership—the pastor has not been trained to lead a rural people.

I can almost hear voices from some of my brother preachers echoing, even as I write: "The one duty of the preacher is to preach the Gospel and not bother his mind with 4-H Clubs and community work." Alas, my brethren, too long has this attitude prevailed with so many preachers! Evidently eyes have been closed to realities. Rural Baptist churches by the hundreds, yea thousands in our Southland, are dead for the reason that Baptist people and leaders have made little, or, in most cases, no effort to train young men for efficient and effective church work with country people. A NEW FRONTIER FOR THE RURAL CHURCH AND THE BAPTIST DENOMINATION LIES IN THE TRAINING TYPE OF RURAL PASTOR. What is being done by Mississippi Baptists to conquer this frontier?

At present nothing is being done at Mississippi College, one of the greatest Baptist colleges of the South, to give practical training for the rural pastor, rural Sunday school teacher and very little in the way of practical training for the rural public school teacher. This situation prevails in spite of the fact that over half of the population of the state gainfully employed is in agriculture. Mississippi College ought to establish a department of Religious Education for Training Rural Workers. (This statement is not intended to cast the least reflection upon the teaching of the greatest Bible teacher and scholar in the South, Dr. M. O. Patterson, but to point a way whereby this great and good man may enlarge his usefulness and touch more people with his Bible messages.) Make the department broad enough to give a thorough course in the English Bible and Church Administration, but, also, practical training in 4-H Club work and all phases of rural sociology and economics.

In McLaughlin's *The Country Church and Public Affairs* are these words: "Sunday school teachers and ministers who live in the country have the opportunity to capitalize the 4-H Club movement for the church. Local leaders are needed. It is very necessary, if proper ideals are to be fostered, that leadership should be Christian. It is a challenge to the country churches. According to a survey of the country churches in Virginia, made by C. H. Hamilton, of the V. P. Experiment Station, only 2.9 per cent of the 1,033 rural ministers who answered his questionnaire are actually supporting 4-H Club work. The Scout movement has meant much to city youth. The city churches have capitalized it.

Mississippi rural churches have not capitalized the 4-H Club movement, as is evidenced by a survey which shows that less than 2 per cent of rural pastors work with 4-H Club boys and girls. For over eight years I have worked with 4-H Club boys and girls of Hinds County, during which time I have not known of one rural pastor of Hinds County churches actively supporting and leading 4-H Club work. When rural pastors begin to support, and become a contributing factor of 4-H Club work they can begin to lead youth into tithes of labor and harvest, and thereby replenish empty treasuries of country churches. They cannot lead wisely unless they are trained wisely.

I have come to the conclusion, based upon

years of research, survey, intensive and extensive study and experience, that it is practical and possible and advisable to raise an endowment, sufficient, supplemented by tuition fees, to pay the expense of a Department of Religious Education for Rural Workers at Mississippi College. This endowment could be raised within two or five years.

Some of the brethren, I am sure, are saying, "it is the business of the seminary to train preachers." That is just the trouble! It may be the duty of the seminary to do this work, but is the seminary doing it? How many seminary graduates return to the soil? Young preachers are encouraged to go to the Seminary to qualify for broader and larger fields of work, which, of course, means a town or a city church. Even the seminary does not feel the heart-throb of rural life. Let a seminary man settle in the country and many of his preacher brothers will say to him, "After the influence of those beautiful buildings and beeches at the seminary, you will not be happy in the country; therefore you cannot afford to bury yourself in seclusion." At present the country pastor is rated by denominational leaders, city and town pastors, college presidents, professors in our colleges, and the college, for which he is supposed to sacrifice, but not recognized except when a contribution is sought or some special drive is launched in behalf of the college, as a "jack-leg pastor, not qualified to preach or work anywhere except in little old country churches." This attitude creates another frontier. It too must be conquered ere the country church will be able to rise from her present state of death to one of life, progressive and useful.

My next articles will deal with the New Frontiers of Country Church Housing, Finances, Education, B. T. U., Rural Sociology and Economics, Recreation, Missions and finally My Country Preacher on the New Frontier.

## B. B. I. SPECIALS

The Baptist Bible Institute has planned a most attractive program for its annual Church Music Conference, April 25-26.

President W. W. Hamilton will open the conference with an address on "Music in Christian Training." A new feature of the conference will be that each address will be followed by an open forum. It is expected that these discussions will be the most valuable feature of the conference.

The Institute considers itself fortunate to present the following who will speak and conduct forums: Dr. Everett Gill of Bucharest, Roumania; Dr. C. B. Arendall, Dauphin Way, Mobile, Alabama; Dr. B. Locke Davis, Gulfport, Mississippi; Dr. John A. Huff, First Baptist Church, New Orleans; Prof. I. E. Reynolds, Ft. Worth, Texas; Mr. John Ramond, First Baptist Church, Shreveport, Louisiana; Prof. W. C. Webb, Christ Church Cathedral, New Orleans, formerly associated with Dr. J. H. Rushbrook, Secretary of the Baptist World Congress, and Mr. A. L. Kirkwood, Coliseum Place Baptist Church, New Orleans; also Professors Tibbs, Watts and Beckwith of the Institute faculty. Prof. E. O. Sellers will be the general conference conductor.

The closing session will be a musical session directed by Prof. Beckwith, assisted by the combined Baptist choirs of New Orleans.

## NEWS—TRUTHS ABOUT HOME MISSIONS

(Continued from page 3)

given himself unstintingly to the Cross of Christ among the Cubans for a period of thirty years. "The exemplary life of our superintendent," says he "has meant much to the men working with him." Then brother Machado told how sickness, financial difficulties, problems in administration and difficulties untold had not at any time turned Dr. McCall from his path of duty, but that with even greater tenacity he had stayed with the work when the way seemed darkest. Southern Baptists do not have on any mission field a greater missionary than M. N. McCall.



## W. M. U. CONVENTION

(Continued from page 1)

went from Cherry Creek church in Pontotoc County, in this state.

## Reports—

The report of the Corresponding Secretary is always of the deepest interest in the proceedings, since it is a summing up of the year's accomplishments. Miss Traylor brought a very encouraging resume of the work, from which are culled some items that show marked progress. There has been an increase in gifts of 50%. During the weeks of prayer there was contributed to Home Missions \$7,073.41; to State Missions \$5,760.23; to Foreign Missions \$11,000. It is regretted that a large number of societies are not observing the weeks of prayer. Two hundred and sixty-six not observing Foreign Mission season; 341 not observing Home Missions and 349 having no part in State Missions.

There are now 2,089 organizations, 138 of which are full graded unions. There are eight full graded A-1 unions as follows: Brookhaven, Clinton, Jackson First, Magnolia, Rosedale, Sardis and Tylertown. There are two honor churches—Parkway, Jackson, and Gloster. In 1934 there were 4,435 subscribers to Royal Service, which were 638 more than the state's quota. The full apportionment of \$2,020.00 for training school expense and Margaret Fund has been contributed. The three training school scholarships of \$200.00 each have been paid through the third quarter of the scholastic year.

Miss Traylor expressed gratitude to the women for the car that was contributed to the state workers for use in the work.

The reports of Misses Evie Landrum, Field Worker, and Miss Nettie Ree Traylor, Office Secretary, were presented which showed that these two workers also had been busy at their respective tasks.

The eight district chairmen were presented and each spoke briefly on the topic assigned.

## Recognition—

The members of the Entertainment Committee of the local church were presented and the assembly expressed their appreciation for the lavish hospitality by standing.

Among those to whom special recognition was given were Miss Mary Northington, the Corresponding Secretary of Tennessee; Mrs. W. J. Cox, former President of the S. B. W. M. U., and her mother; several returned missionaries and a number of the pastors in the state.

## Nominating Committee—

The following Nominating Committee was chosen to present for election at the closing session the names of the workers in the varied departments: Mesdames R. L. Wallace, Raymond; D. H. Adams, Boyle; R. B. Patterson, Calhoun City; Wirt Carpenter, Starkville; J. J. Paschal, Walnut Grove; T. T. Brown, Hattiesburg; E. C. Fortenberry, Osyka, and Miss M. Buchanan.

## President's Message

Mrs. Rice, the President of the work in the state, was presented for her annual address by Mrs. Jno. F. Measells. The theme of the message was "In His Name" and Mrs. Rice emphasized that the primary motive of all Christian activity should be for His glory and cited much that has been achieved because done in His name. It was a good and inspiring hour.

Mrs. W. J. Cox of Memphis, former Southern Baptist W. M. U. President and now Southwide W. M. U. Treasurer, addressed the convention, greatly to the delight of the women. The Mississippi women were urged by Mrs. Cox to come to Memphis to the Southern Baptist Convention.

Miss Lackey led the convention in a closing prayer.

## Second Day—Afternoon Session

"Take the Name of Jesus With You" was sung and Mrs. Geo. Leavell led in prayer.

The Convention was favored with an inspiring address by Dr. J. B. Lawrence, Corresponding Secretary of the Home Mission Board. Dr.

Lawrence spoke on the South as a real mission field and rehearsed, in a convincing way, evidences of this truth. It was a great message that lingered to inspire to the end of the day.

Under "The Banner Aloft In His Name" Mrs. M. Latimer, substituting for Mrs. M. O. Patterson, spoke on Personal Service, urging that this special service be on behalf of the Negro women.

Mrs. Herman Dean presented the report on Stewardship and introduced Mrs. B. W. Hudson and Mrs. Curtis Mayfield who discussed the report, suggesting helpful means of promoting stewardship.

From the report on Mission Study by Mrs. J. H. Nutt, it is gleaned that during 1934 1,177 classes were held in all the organizations; 8,008 seals were awarded; 100 each of red and blue seals were awarded; 188 official seals and 37 honor seals were awarded. Mrs. Sadie Tiller Crawley spoke to this report, giving definite objectives of mission study.

Mrs. A. F. Crittendon, chairman of the scholarships, reported that the women of the state provide six of these, which are being used by young women in one or the other of our colleges, one of whom was present—Miss Dozier of Blue Mountain, who expressed personal thanks for the aid rendered.

Mrs. W. G. Mize, substituting for Mrs. D. M. Nelson, presented the report on the Margaret Fund. Dr. Geo. Leavell and Mrs. Leavell were called to the front as the Margaret Fund missionaries; Mrs. Long of Tupeo as a Margaret Fund mother, being the mother of a missionary in China; and Cornelia Leavell as one of the Fund's daughters, being the daughter of Dr. and Mrs. Leavell. Cornelia recited the Twenty-third Psalm in Chinese.

Following a closing consecration service conducted by Miss Pearl Caldwell the Convention was carried on a trip to Shiloh Park, the conveyances being provided by the entertainment committee. It proved a delightful period of recreation.

## Second Day—Evening Session

The Convention joined in singing "Oh, Zion Haste." Mrs. Rice presented Miss Edwina Robinson, the Young People's Secretary, who is to direct the program of the evening, it being the young people's hour.

A devotional service was conducted by Mrs. S. B. Cooper of Sardis and Mrs. J. H. Kyzar. An offering was taken at this time to defray the expense of sending magazines to the missionaries which amounted to \$29.60.

Each organization of the Young People was represented on the program by a trio, giving in statistics on posters the things accomplished during the past year. Each trio showed good training and proved an effective commendation of the work being done among them. Two special musical numbers were rendered by Mrs. J. H. Kyzar which were enjoyed greatly.

Mrs. W. J. Cox brought another address, speaking tonight on the young people and their training. Mrs. Cox is always listened to with deep interest. Dr. Lawrence said in his address in the afternoon that he wondered why Mrs. Cox might not be employed to do all the speaking in all of our gatherings. The session closed with "I'll Go Where You Want Me To Go," sung by a quartett of young women from Blue Mountain very impressively as a prayer—the congregation with bowed heads.

## Third Day—Morning Session

Quite a thinning in the ranks but ample remaining to finish the work of the Convention in fine order.

"Fling Out the Banner" was sung and Bro. A. F. Crittendon led in prayer. Mrs. Geo. Leavell brought a devotional message on "Go Ye Into All the World." Mrs. T. A. Thompson brought a message in song.

The committee on Resolutions made report through Mrs. J. D. Franks in which it is agreed that the Week of Prayer for state missions be designated "The Margaret M. Lackey Week of Prayer."

A resolution condemning the prevalent sale of narcotics in the state and memorializing the Governor to take the necessary steps to stop this sale.

In the report of the committee on Memorials by Mrs. J. H. Kyzar mention was made of the passing of a number of members during the passed year and Mrs. S. B. Cooper led in prayer of thanks for their lives and for the comfort of those specially bereaved.

Mrs. J. L. Johnson gave the report on the Training School, speaking interestingly to the report and Miss Pearl Caldwell led in a prayer of thanksgiving for the school and praying blessings on those who carry on. The work being done in the Baptist Home was presented by Mrs. O. C. Miller, wife of the superintendent. Mrs. Miller made the gratifying statement that every child in the Home above eight years of age is a professed Christian and the salvation of those who are old enough to be reached is the first consideration. In answer to the question as to the greatest need of the Home, Mrs. Miller mentioned towels, sheets and underwear for the younger children.

"Victory Through the Cooperative Program" was the subject of an address by Bro. A. F. Crittendon who has been recently chosen by the State Board to promote the denomination's program. Time was given brother Goodrich to discuss the Baptist Record which he did in a most convincing way.

Mrs. T. E. Stephenson discussed the four W. M. U. periodicals.

The committee on Courtesy made report through Mrs. C. C. Whittington in which was expressed appreciation for the gracious hospitality extended by the people of Corinth, the report being adopted by a hearty unanimous standing vote.

The Registration Committee reported an actual registration of 369, the maker of the report saying quite a number from the adjacent territory were present who did not register and it can safely be said the attendance was more than 500.

In the adoption of the report of the Nominating Committee the following prevailed:

Next Place of Meeting—First Church, Jackson.

President—Mrs. Ned Rice, Charleston.

Vice-President—Mrs. G. W. Riley, Clinton.

Recording Secretary—Mrs. D. C. Simmons, Jackson.

Personal Service Chairman—Mrs. M. O. Patterson, Clinton.

Mission Study Chairman—Mrs. J. H. Nutt, Rosedale.

Stewardship Chairman—Mrs. Herman Dean, Brookhaven.

Training School Trustee—Mrs. J. L. Johnson, Jackson.

Margaret Fund Mother—Mrs. D. M. Nelson, Clinton.

District Chairman—First, Mrs. W. G. Mize, Jackson; Second, Mrs. M. F. Doughty, Shaw; Third, Mrs. Rice Pressgrove, Grenada; Fourth, Mrs. Jno. F. Measells, Amory; Fifth, Mrs. Isham Evans, Shuqualak; Sixth, Mrs. H. F. Broach, Meridian; Seventh, Mrs. J. H. Mathews, Gulfport; Eighth, Mrs. I. L. Toler, Gloster.

The rising tide of interest, enthusiasm, inspiration and devotion that began in the opening service found its climax in the closing consecration service at noon today conducted by Miss Margaret Lackey. Surely no one is more deeply loved than she and her message met with hearty response.

—BR—

C. A. Alexander has been called to Tabernacle Church in New Orleans.

"The young people of the churches in England were sometime ago circularized to ask their opinion as to what four persons now living had done most to add to the real riches of the world." They chose three outstanding Christian leaders, Grenfell of Labrador, Sweetzer of Africa and Kagaway of Japan; and Ghandi of India.



## The Baptist Record

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P. I. LIPSEY, Editor

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your renewal promptly and give your old  
address as well as the new when writing us  
for a change. If you do not send in your  
renewal your name will be dropped from  
the list.

Obituary notices, whether direct or in the  
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riage notices of 25 words, inserted free. All  
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word, which must accompany the notice.

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## East Mississippi Department

By R. L. BRELAND

### The Baptists

Frank S. Mead writing under this  
caption in the April number of the  
Christian Herald has much to say  
about the Baptists. I do not know  
whether he is a Baptist himself or  
not, but rather expect he is, as not  
many who are not Baptists are  
willing to say some of the things  
he said.

A paragraph from Mr. Mead's ar-  
ticle follows: "How old are the  
Baptists? Well, how old are the  
hills? One date is as hard to de-  
termine, to pin down, as the other;  
one beginning is as obscure as the  
next. That's exceptional among the  
Protestants. The Lutheran has no  
such difficulty; he has his Luther,  
his Wittenberg. The Methodist is  
certain of his start; there is John  
Wesley, and Charles. And the Pres-  
byterian dates his day from Calvin  
and Geneva. But the Baptist! Says  
he: "We have no human founder,  
we accept no human creed, we re-  
cognize no human authority. Our  
faith was here, and functioning, be-  
fore the first pope came to Rome;  
we were Protestants before the Re-  
formation, before Luther or Eras-  
mus or Wicliff or John Huss was  
ever born. 'What manner of church  
is this?' A company of saints with-  
out a patriarch? A lesser breed  
without the law? An errant Chris-  
tian children without an ancestry?  
Hardly that. No doubt about it, they  
have been irregular in the army of  
the Lord. They have been a restless,  
reckless breed of men who couldn't  
and wouldn't fit in. . . .

"They have always been a power;  
they are, at the moment, the larg-  
est body of Protestant Christians  
(ten million) in the United States.  
And they are quite certain of their  
ancestry, too. They know where  
they began; if others don't. They  
began on the banks of the Jordan,  
they say, that day when Christ  
went down to be baptized of John.

. . . Their lives began that day,  
that minute, as the Christ and the  
first baptizer stood together in  
Jordan, with currents of the sacred  
river swirling around their feet,  
swirling out into history, forming  
tributaries now here, now there, in  
a hundred climes and countries,  
bearing on its flood the seeds of  
the Baptist idea across the whole  
wide world." I am glad to be a  
member of a denomination about  
which this can be said, truthfully.

I am told, not officially, that Rev.  
J. H. Page has resigned his work in  
Yalobusha County and will soon  
locate in south Mississippi. For  
some four years he has served Oak-  
land and other churches in this  
county.

The annual revival of Calhoun  
City, in which Rev. W. A. Greene  
of Waynesboro, Miss., did the  
preaching, closed last week. Results  
reported: thirty-one members by  
baptism and nine came otherwise.  
We rejoice with Pastor R. B. Pat-  
terson in his good church in this  
victory.

I am glad to see this new inter-  
est manifested in the country  
churches as shown in the many  
good articles along the line recently  
appearing in the Baptist Record. I  
have served country churches along  
with town churches all my minis-  
terial life. They are the seed corn  
of the Baptist denomination. If and  
when we let these great institutions  
decay our doom is sealed. Let more  
who know write about how to make  
these country churches continue to  
grow.

I am in receipt of "The Baptist  
Bulletin," for New Hebron, Pleasant  
Hill and Bethlehem churches, B. E.  
Phillips, editor, New Hebron, Miss.  
"Our only motive in this is to serve  
better," the editor says. Brother  
Phillips is one of our most progres-  
sive pastors and he is trying to help  
his people in every way.

"Sometime ago I saw a woman  
smoking a cigaret. I do not have  
any high regard for a cigaret, but  
I felt like it ought to keep better  
company than that."—Baptist Bul-  
letin.

A card from Bro. A. A. Bruner,  
Pittsboro, says: "Brother Haire had  
a small crowd owing to rain. He  
preached about the prevailing  
Christ. It was fine." Rev. L. F.  
Haire, of Lafayette Springs, preach-  
ed at Pittsboro Baptist Church re-  
cently.

Just a little more than a month  
now until the Baptist hosts will  
meet at Memphis to attend to the  
Lord's business in our Southland.  
All should go who can. Let us make  
prayer daily that the Lord will  
guide in all the deliberations and  
activities of the great convention.

BRANDON: Sunday, April 7 was  
a great day at Brandon. Eight ad-  
ditions, 3 for baptism and 5 by  
letter. The W. M. U. March Home  
Mission Week of Prayer was bless-  
ed with the largest crowds and the  
largest offering in the history of  
the organization. Our B. T. U. study  
course week was a great blessing to  
the church. More awards were giv-  
en than ever before.—O. J. Olander.

## RESOLUTIONS OF APPRECI- TION OF DR. A. J. AVEN

WHEREAS, the Board of Trus-  
tees of Mississippi College in session  
on March 1, 1935, took respectful  
notice of the death of Dr. Algernon  
Jasper Aven on February 20; and

WHEREAS, Dr. Aven was for 45  
years an honored and beloved teach-  
er in Mississippi College, sharing  
her hardships and difficulties, con-  
tributing to her efficiency and suc-  
cesses, and loyally sacrificing for  
her interests; and

WHEREAS, the appreciation of  
the Board of Trustees for Dr. Aven  
is so deep and ardent that we can-  
not but give expression thereto:

THEREFORE, BE IT RESOLV-  
ED:

1. That we hereby record our deep  
sense of sorrow and loss, occasioned  
by his death, and ask for a place  
among the group of the bereaved;

2. That we herein register our  
admiration of him as a man of in-  
tegrity and lofty ideals, a Christian  
of fidelity and influence, a scholar  
of merit and repute, a teacher of  
ability and success, and a great  
friend and helper of mankind;

3. That we recognize with grati-  
tude the high value of the efficient  
service he rendered during these  
years to the college and, through  
the college, to the many thousands  
with whom he came in contact while  
teaching truth that not only en-  
lightened the mind, but also illumi-  
nated the soul.

4. That we express to Mrs. Aven  
and daughter, relatives, and friends  
our deepest sympathy in this hour  
of bereavement and commend them  
to the consoling care of the God of  
all comfort.

5. That these resolutions be spread  
on our minutes as a part of the per-  
manent records of Mississippi Col-  
lege, a copy be furnished Mrs.  
Aven, and a copy be published in  
The Baptist Record.

By order of the Board of Trus-  
tees of Mississippi College.

Webb Brame

W. E. Farr

J. E. Wills, Chairman  
Committee

—BR—

MERIDIAN: Rev. E. C. Hen-  
dricks, pastor of the Enterprise and  
Stonewall Baptist churches, has  
been called to the Oak Grove Bap-  
tist Church. Brother Hendricks suc-  
ceeds Rev. T. B. McPheeters.

## NASAL CATARRH

... Just a few  
drops up each  
nostril . . . . .

CLEARs HEAD QUICKLY



### LONGVIEW, MISS.

Bethesda Baptist Church, Oktib-  
beha Association, recently suffered  
a great loss in the home-going of  
Deacon Walter Crigler. Brother  
Crigler was a member of one of the  
pioneer families in the county.  
He lived almost all of his life with-  
in a stone's throw of the church he  
loved and served so faithfully. He  
was a gifted singer and employed  
his talent in the service of the  
Lord, having been song leader in  
the church for many years. His  
cheerful, optimistic spirit and  
friendliness endeared him to all. He  
served the church at times as Sun-  
day school superintendent and as a  
teacher. He contributed much to the  
life of this fine missionary church.

—Bethesda Baptist Church.

W. H. Smith, Pastor.

### Hospital Month

The Ministry of Healing will  
be studied by Southern Bap-  
tists during the month of  
May. The second Sunday in  
May (Mother's Day) will be  
observed as "Hospital Day."

### Healing Humanity's Hurt

Is our task, and helping  
crippled children is our spec-  
ialty. Any gift to help the  
poor will be used for that  
purpose only. Our pay busi-  
ness enables us to meet all  
operating expenses. We owe  
nothing save for bonds which  
were issued to build the  
Hospital: and they are being  
paid 100% promptly at each  
maturity.

## Southern Baptist Hospital

Louis J. Bristow, Superintendent

New Orleans, :: Louisiana

### GULF, MOBILE AND NORTHERN R. R.

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## Sunday School Lesson

Prepared by L. D. Posey

For April 14, 1935

Subject: Christ the Savior.

Golden Text: For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have eternal life. John 3:16.

Scripture: John 3:14-17; Rom. 5:6-10; Phil. 2:5-11. For supplemental study, I suggest such scriptures as reveal Christ in His pre-existent state, like John 1:1-4, 14; Christ in His incarnation, such as Luke 1:26-38; 2:1-20; and Christ among men, such as John 2:1-25; Mark 1:14-45. Correction: In the lesson for March 31, a reference near the bottom of column two, reads, "Acts 20:20-21." It should read, "Acts 3:20-21."

To those who teach the Sunday school lessons to the younger children, I suggest that the time be devoted to teaching the simpler truths pertaining to Jesus, His life work, death and resurrection to save sinners. I would try to teach the children that when they are old enough to understand what it means to be disobedient to parents, they are then sinners, and must trust Jesus to be saved.

### Introduction

The subject of this lesson embraces the greatest theological questions that ever engaged the mind of man. The Deity of Christ; His incarnation; His substitutionary or propitiatory death; His resurrection and ascension; all of these are entirely above the comprehension of man. There is but one thing we can do, and be honest with ourselves and God Himself, and that is to accept them all by faith.

"Christ" means, "anointed." "Savior" means, "deliverer"; therefore, "Christ the Savior," means, "The anointed deliverer." In the theological term, "Christ the Savior," is "Christ the anointed of Jehovah to deliver from sin." The truth is, since "Christ" means, "anointed," and, "Jesus" means, "Savior," the caption of the lesson should simply be, "Jesus Christ." Then the meaning of the subject would be, "The anointed Savior." To "anoint," means to "set apart," for a certain work or purpose. In the matter of setting apart a Savior for sinners, Jehovah alone could do that; therefore, "Jesus Christ," means, "Jehovah's anointed Savior for sinners." That is the real subject for consideration.

### The Lesson Studied

How Jesus Christ, the Second Person of the Trinity, the Creator of the universe, could empty Himself of His resplendent glory, clothe Himself in human flesh, dwell among men subject to the vicissitudes of life, be tempted by Satan, die on the cross and then rise from the dead, is more than we can understand. But, by comparison, we can understand that as easily as we can understand how Christ, six hours on the cross with death at the

end, would enable Jehovah to be just, and at the same time save from an eternity in hell, all who trust or believe on Him. But that is what the Bible teaches and what human experience confirms. The multiplied millions who have crossed the death-line in a perfectly rational condition, have borne unanimous and unquestionable testimony to their glorious and happy transition; while the rejectors of Christ, crossing in like condition, have borne equally clear testimony to the horrible mistake they have made. So, when it comes to teaching this lesson, it will be much better to refrain from a heated discussion of the unknowable, and spend the time teaching and studying the blessedness that comes from a simple child-like acceptance of these truths. If some "wise guy" refuses to believe because he cannot understand the philosophy of the foregoing theological questions, then just ask him if he believes there are such things as chickens and eggs? If he admits it, then just remind him that only female chickens lay chicken eggs; that all chickens, male and female, are hatched from chicken eggs; that chicken eggs are sterile, unless the females have been in contact with the males. Then ask the "wise guy" to explain, apart from the omniscient, omnipotent creative act of God, the origin of the first egg, the first hen, and the first cockerel. If the egg is before the hen and the cockerel, did two eggs lay and hatch themselves, one producing a hen and the other a cockerel? If the hen and the cockerel are before the eggs, then did the first hen and the first cockerel produce themselves without eggs? I am persuaded that by the time the "wise guy" who does not accept the Deity of Christ, has explained the "chicken problem" to HIS OWN satisfaction, it will be time to adjourn for the preaching hour. But some one will be ready to say, "That will drive such a person away from the Sunday school." Perhaps so. But, by showing him and the class what a fool he is, will perhaps save some one else from being led astray by him.

Now, seriously, I have taken the foregoing space to show the ridiculousness of any theory of the origin of mind, matter and life, apart from the creative act of God. Then if God be God, that answers all the great theological questions involved in the title of today's lesson. By comparison, just as a negro boy, on the fourth of July does not puzzle his brain over which was first, the egg or the hen, as he enjoys eating the freshly, crisply fried fryer, so we should be shouting happy over the fact that we are "children of God by faith in Christ," and, "if children, then heirs; heirs of God, and joint heirs with Christ," whether we understand the mystery of it or not.

Christ from His pre-existent state before His incarnation to the moment of His being seated with His Father on His throne of glory, is one of continuous miracle. Less than that would never meet the demands of a lost race. That is what places the Christian religion infinitely

above all other religions, modernists to the contrary notwithstanding.

God in His infinite wisdom, made men and angels free moral agents, that our worship of Him, if worship at all, might be free and untrammelled, prompted by love to Him, because of His mercy to us. By virtue of that free-moral agency, Lucifer originated sin, and through his maliciousness and man's free-moral agency, God's plan was temporarily frustrated. Since neither man nor demon could nor would, because of the nature of sin, re-instate himself in the favor of God, God because of His great compassion, sent forth His Son, the Second Person of the Trinity, born of a woman that he might be human in every respect, save that of inherent depravity, being above the law, not being subject to it, He could meet its righteous demands; being God as well as man, He could voluntarily redeem helpless man, His creature for His own glory. God being infinite and man finite, His life was more than all men combined. Being Himself eternal, a moment with Him in separation from the Father by death on the cross, is more than an eternity in hell for the entire lost human race. I repeat that by these, and the many other transcendent attributes of Deity in Christ, God can "be just and the justifier of him which believes in Jesus." And, "If God be for us, who can be against us?" "O the depth of the riches both of the wisdom and knowledge of God!! No, we do not understand, but we can believe and rejoice.

### DE SOTO COUNTY

Last Sunday dawned cloudy and damp but it failed to dampen the spiritual ardor of those who attended the fifth Sunday meeting held at Old Ebenezer church, De Soto County. There was a good crowd in spite of unfavorable weather, a bountiful lunch and a program that led us to feel as if we had been in "heavenly places with Christ Jesus."

From the opening song service by Bro. T. R. Flinn of Hernando, to the last song of the afternoon the spirit of the living God was in our midst. Every one given a part on the program was present and each showed prayerful and careful consideration.

Dr. W. H. Rafferty of Horn Lake brought the opening devotional, speaking very instructively on the theme of "How Readest Thou?" and emphasizing the cross and yoke of Jesus.

The writer spoke then of "The Sunday School and Soul Winning," for soul winning was the theme of the day.

Then followed the sermon by Bro. C. O. Cook, pastor of the host church, on the "Separated Life."

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Here is where the spiritual fervor reached its highest and then in the old fashioned "hand shake" that followed the close of the message all were drawn closer to one another and to the Master.

The social and lunch hour was well spent feasting on the good eats that were spread on the tables outside. Old friendships were renewed and new ones made and all were glad to be there.

The afternoon found our chairman, Bro. N. A. Spencer of Horn Lake, calling us back for a feast of spiritual things equal to the feast of the lunch time. Brother Riley brought, as always, some great things to our hearts. Rev. Walton Lee of Como was ready with some well chosen words that made us all glad he was there.

Then came Bro. Ray Allen of Arkabutla with his message on the "B. Y. P. U. and Soul Winning." He impressed upon us the great need of planning the work of the B. Y. P. U. with the idea in mind of winning the lost to Christ.

"Facing the Future" was the subject of Judge McCall of Memphis as the last thing on the program. He spoke, as always, words causing us to think, and to see the need of facing with courage that tomorrow we must go into. The first and great place to begin to build for what is to come, said he, is in the home.

All good things end, and so we turned in the afternoon late toward our homes with the feeling of the psalmist in our hearts, "I was glad when they said unto me, Let us go unto the house of the Lord."

Wish you could have been there.

Blessings on all,  
Henry Rushing.

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# STUDY HOSPITALS IN MAY

By Louis J. Bristow, New Orleans

According to the calendar of work adopted by the Southern Baptist Convention, the month of May is set apart for the study of the ministry of healing. The Baptist Hospitals in the South reveal the deep interest of the people in this ministry, and exhibit the worth of it.

The following facts are typical of the report sent out by Baptist Hospitals:

North Carolina Baptist Hospital reports an increase of 20% in the number of churches contributing to its charity work in 1934, about 20% increase in cash receipts, and fully 25% increase in volume of work done. All operating expenses were met and \$15,000 was paid on the capital debt.

The spiritual value of the ministry of healing is seen in a report from Baylor Hospital, Dallas, which reports a larger number of conversions last year than is reported by any church in the Southern Baptist Convention. This hospital does about a quarter of a million dollars worth of free work annually. Baylor sent out seven missionaries to the foreign fields last year. Superintendent Bryce Twitty says, "Hospitals are without question the greatest missionary posts the Baptists have." There are five other Baptist hospitals in Texas which are doing fine service.

The Baptist Hospital in Memphis is the only one which does a greater volume of free work than Baylor. This has been an outstanding institution for many years. Perhaps the reason may be found in the spirit of the hospital as set forth by Superintendent George D. Sheats: "The province of a Baptist Hospital as I see it is first, to render first-class hospital service, and secondly, to make that service Christian." His hospital lives up to that sentiment. An all-time pastor is employed to work among the patients.

Memorial Hospital, Houston, lays stress upon the spiritual aspect of its ministry. Miss Musgrove is employed as a full-time missionary there. And by the way, Superintendent Robert Jolly is president of the American Hospital Association this year.

Little Rock, Arkansas, has one of the best Baptist Hospitals to be found anywhere. Since Superintendent Lee C. Gammill has been in charge, probably no other Baptist house of healing has made a better record.

Kentucky Baptist Hospital reports a marked increase in business in recent months and Superintendent George C. Hays is enthusiastic in his work.

Southern Baptist Hospital in New Orleans reports all accounts paid month by month, no debt except a balance due on unmatured bonds. All bond payments, both interest and principal, have been made upon maturity. This institution does a large volume of free work, its patients coming from practically all the states in the South. It cares for returned foreign missionaries who are in need of hospitalization.

# B. S. U. AND Y. W. A. AT WHITWORTH

Whitworth College, Brookhaven, Mississippi, has organized a B. S. U. on the local campus. Recently, Mr. Chester Swor, of Mississippi College spoke to the council at which time he outlined the work of the B. S. U. He also gave inspirational talks to the entire student body and to the Baptist girls.

The B. S. U. council is composed of President Emm Tomlinson, Moss Point, Miss.; Vice-President Agnes Hancock, Gloster, Miss.; Second Vice-President Dorothy Lou Iles, Oakdale, La.; Third Vice-President Hazel Williams, New Hebron, Miss.; Secretary-Treasurer Blanche Hathorn, Winnfield, La.

The Whitworth Y. W. A. had the privilege of organizing their association under the personal direction of Miss Juliette Mather, Southern Young People's Secretary of Birmingham, Ala. Mrs. R. C. Mize of Brookhaven is the leader of the Y. W. A. The officers are President, Agnes Hancock, Gloster, Miss.; Hazel Williams, New Hebron, Miss., Vice-President; Dorothy Lou Iles, Oakdale, La., Secretary-treasurer.

# MEETINGS AT HOLLANDALE AND SHAW

A. D. Muse, Pauls Valley, Okla.

The first two weeks in March brother Joe Canzoneri and I were in a meeting at Hollandale with brother B. W. Walker and his people. We had large congregations all the time. The morning crowds were the largest I have seen in a great many years. I say it with gratitude in my heart, the Hollandale church is the best church I have ever found in the Delta. The membership is free from the un-Christian practices, and most loyal and unified. Brother Walker is strong in the love, esteem and good-will of all his people.

There were twenty-one accessions to the church, twenty by baptism.

We come from Hollandale to Shaw. The church has been without a pastor for 9 months, but has called J. M. Cook from B. B. I. He is a man of mature years, safe judgment, Biblically and baptistically sound and fully sympathetic and co-operative with all our Baptist work. The brethren may receive him in full confidence. It has been a genuine joy to be with him. Joe Canzoneri is a joy to any heart.

# STAR

The Baptist Sunday school of Star church has just completed a study course under the direction of Miss Anna V. Cameron, the state elementary worker of the Baptist Sunday school.

An average of twenty-five students were present to study "The Book We Teach," by Dr. J. B. Weatherspoon. Miss Cameron brought inspirational lectures each night and much interest was demonstrated by the fact that the majority of the regular attendance stood the examination Friday evening.

Miss Cameron goes from Star to Picayune, Miss., where she will be engaged in a similar week of study.

# TYLERTOWN

Tylertown Baptist Church observed mission day yesterday, because of a convention of the Sunday school and B. T. U. the fifth Sunday at a nearby church, New Zion.

The contribution amounted to \$122, at the close of the school with prospects of more before it is sent in to Dr. Gunter.

Brother H. A. Scott's class gave \$50, thus leading the other classes. Every one was enthusiastic over the outcome.

Our week of missions conducted by Dr. Crittendon with his help from the Foreign, Home and State Boards, was a great success. Drs. Leavell, Goodrich, Crittendon and Mrs. Jenkins were at their best and did a telling work.

Our women, in the week of prayer, gave right at a hundred dollars.

It will be remembered that Rev. P. S. Rogers and brother W. A. Murry are members here, and are very fine workers, and are of much value to the church.

Every department of the church organization is alive to its task. Brother H. A. Scott has been a leader of much efficiency and faithfulness for twenty odd years. Bro. H. P. Moseley is the efficient superintendent of the Sunday school, and he has its needs and interest to the tips of his fingers and the end of his tongue.

Brother J. M. Hoff is the director of the B. T. U., and he is leading most inspiringly.

Then we have scores of splendid men and women who both lead and



follow in a gracious way in the Lord's work.

A school of missions is being put on in every church in this county, and in most of them it was a wonderful success, and it will be in every one when they have had a good opportunity.

Brother J. A. Bryant is a most unusual leader and worker in his churches in this county, and is preaching to large crowds and his churches are advancing in a great way.

Brother Gunn has just moved to this County. He is a great preacher and leader and soul winner. We are glad to have him and his wife and children with us in the county—they are located at Lexie.

W. R. Cooper.

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D. M. NELSON, President

Clinton, Mississippi



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We'll take up today, first, the "unfinished business" from last week. On March 30th I sent to brother Miller our check for \$24.00, for our dear orphanage children, and to brother Cormier, our check for \$17.50. This is doing very well for us, but lest we grow proud, we must remember that we had some help on it, help for which we are most grateful.

A little explanation about the puzzle answer this week. I had thought to put in Fannie Mae's and Nannie Mae's answers, they having been mailed about the same time, on on March 29th, P. M., and the other the same date, 2:30 P. M., and both seeming correct. But on further study of them and the Bible, I found that one had answered question 5, with Apron from Moffatt's translation and the other Aaron's robe. Now, apron is another word for ephod in the older versions, and ephod and robe were two different garments, and the ephod or apron was not a seamless garment, and Aaron's robe was seamless. So Nannie Mae seems to have the right answer to question 5. Also, not very many have Moffatt's Bible, and it is fairer for us all to use the one that most people have. How about that, Fannie Mae? Don't you think so?

As you will see, we have a new Jeannie Lipsey Club, No. 16, this week, with our friend, Ernest Clark of Star, as leader. We shall be glad to hear from him every month now. We are sure it will be interesting to him, too.

On account of circumstances entirely beyond my control, I was a little late in making out our new Bible study. So I am doubling up this week, giving two, one of them very short. This brings the dates all right.

With love to you all, especially Fannie Mae,

Mrs. Lipsey.

## Bible Study No. 1: April 4th Ishmael: Gen. 21:9-21

Ishmael was Abraham's son, but not Sarah's, and when Abraham and Sarah's son, Isaac was born, Sarah became jealous of the older little boy, and insisted on their sending him and his mother away. So Abraham gave Hagar some food and a skin-bottle of water and sent her away into the wilderness. After a while, when something to eat was gone she put Ishmael under a bush, that she might not see him die. But the Lord heard the little boy moan, and He called the mother and told her to take up the child, for He was going to take care of them both. God opened the mother's eyes and enabled her to see a well of water nearby, and she filled the bottle with water, and gave her son to drink. After that, God was with them, and the boy grew, and became an archer, one who could shoot well with a bow.

## Bible Study No. 2: April 11th Isaac: Gen. 22:1-19

Isaac was the joy of the heart of Abraham and Sarah, and it may be that his father grew too fond of him. Anyhow, one day, the Lord said to him, "Abraham, take your dear son Isaac way over yonder to the land of Moriah, and offer him for a burnt offering on the mountain I will show you. Not one word did Abraham say, but got up early the next morning and set out, taking with him two men servants and the little boy, and a bundle of wood to make a fire under the altar. When they had traveled into the third day, Abraham left his ass and the two men, and laid the wood on

Isaac's shoulder, and he and his little son went on. Isaac said, "Father, here's the fire and the wood, but I don't see any lamb to offer," and the heart-broken father replied sadly, "God will look after that, my son." When they came to the place the Lord had spoken of, Abraham built an altar, and put the wood on it, and bound Isaac and laid him on the wood. Was he going to kill the son he had waited for so long? Yes, I believe he was, knowing "that God was able to raise him up, even from the dead." (Heb. 11:17-19.) So he stretched out his hand for the knife to kill his son. But this was not God's plan. He wanted to test and strengthen Abraham's faith, but not to slay his son. So the angel of the Lord called to Abraham from heaven, and told him not to lay his hand upon the lad, nor harm him in any way for he had proved his fear of God, in his willingness to obey Him. Then as the father lifted up his eyes he saw a goat caught in a thicket by his horns, and this was the sacrifice he offered to the Lord on the altar. Abraham named that place Jehovah-jireh, which means, God will see, for God had seen his faith and obedience, and promised him great blessings on account of them.

Mize, Miss.,  
March 28, 1935.

Dear Mrs. Lipsey:  
Below you will find answers to Mrs. Mayo's puzzle No. 8.

1. Exodus.
2. Luke.
3. Isaac. Gen. 25:26.
4. Syrophenician. Matt. 15:22.
5. Aaron's robe. Exodus 28:32.
6. Butter. Judges 5:25.
7. Esau. Gen. 25:25.
8. Hail. Exodus 9:19.

The answer spells ELISABETH.  
Your friend,  
Nannie Mae Roberts.

## Mrs. Mayo's Puzzle No. 10

1. The waters of what pool did the angel of the Lord trouble every year?
2. Where were the children of Israel in bondage?
3. Into what sea was the plague of locusts cast?
4. The print of what did Thomas want to see in Jesus' hands?
5. Who besides Abraham, for fear of his enemy, said his wife was his sister?
6. By what did Rahab let the spies down through the window?
7. What prophet fled from Jezebel?

Dear Mrs. Lipsey:

Don't guess you were looking for me back so soon, but as I have 20c to send you, 10 cents for Carolyn, my little niece, and 10 cents for myself; I'm writing. I am going to get up more if I can, but if it is so I can't will send you twenty cents each month, and would you call it a Jeannie Lipsey Club? You can let me know what you think about it.

Lovingly,

Ernest Clark,

Star, Miss.

Why, certainly it is a Jeannie Lipsey Club, my friend Ernest—J. L. Club No. 16, leader, Ernest Clark. If you can get others who want to go in with you and make it bigger, that will be very nice; if not, send what you have, you and Carolyn, and it is perfectly all right. We will be proud to have you. By the way, is the little niece's name Carolyn or Carilyn; was it o or i? I could not tell. Let us know next time.

Bay Springs, Miss.,  
March 28, 1935.

Dear Mrs. Lipsey:  
here I am coming at the end of the month, hope it isn't too late to get in with my dues. I'm sending two dollars, use one for my April dues.

I've been sick with chicken pox but am back in school.

I enjoy the puzzles of Mrs. Mayo but can't answer them so mother helps me look them up in the Bible. Guess they will help us to learn more about the Bible.

Love from,

Mary Ruth Denson.

Take care of yourself, and don't get sick again Mary Ruth. I'm sure the puzzles will help us to have more knowledge of the Bible. Thank you ma'am, for the appreciated dues.

Leland, Miss.,  
March 28, 1935.

Dear Mrs. Lipsey:  
I am enjoying your letter and the childrens. I have worked some of the puzzles but just didn't send them in. I am busy in school. We have been studying about the Netherlands in our geography, and had a program about them for our mothers. I was the leader; I think they enjoyed it very much. When the program was over we served cheese on crackers, pickle, chocolate candy, and dixie cups. We had fun giving it.

I am enclosing check for \$2.00 for Jeannie Lipsey Club No. 9 for March.

With love,

Mary Adelyn Milam

That's a mighty nice idea you are giving us, Mary Adelyn, about your program party. I know they enjoyed it very much. So glad to get the dues.

## MISSION DAY IN NORTH CARROLLTON

On last Sunday morning, March 31st, we had a real Mission Day with our North Carrollton people. Despite the unfavorable day we had a large attendance and good interest.

There had been a program prepared for the entire day. All phases of our work were under consideration. In the absence of some speakers others were substituted. Miss Amy Lee Stepp, one of the outstanding students of Blue Mountain College, brought us a fine discussion of the Baptist Training Union as she was substituting for Mr. Wilds. Others on the program were Rev. W. W. Bruner on Religious Literature; Mrs. C. H. Ellard on W. M. U. Work, and Mr. W. W. Wilson on Laymen's Work. Then the outstanding speaker for the day was Dr. J. Wash Watts, professor of Hebrew and Old Testament in our Baptist Bible Institute. He brought the mission addresses of the day. In the morning he gave us the origin of the Jewish work in Palestine. In an afternoon lecture he used the costume of a native of Palestine and dealt with the dress and customs of the peoples there. Then finally we were led over the

## A TONIC and BUILDER



Mr. J. W. Buck of 1913 Ellis St., Augusta, Ga., said: "Dr. Pierce's Golden Medical Discovery is a wonderful tonic. I have relied upon it at different times when I lacked strength and my appetite and digestion were poor. Always after taking the 'Discovery' I would be in good health again."

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land of the Bible in a stereopticon lecture at the evening service. All of our lives were greatly enriched by the coming of Dr. Watts to our church and community.

Plans are already being made for a future visit of Dr. Watts to our work here. Numerous requests have been made for him to return and bring Mrs. Watts and the children for a program in the future. Any church or community would do well to have Dr. Watts for a School of Missions.

Gratefully yours,  
Cecil H. Ellard.

Rev. A. E. Burnett of Sheffield, Ala., preached for the people at Pontotoc Sunday, April 7.

Brother E. C. Hendricks has accepted the call to Oak Grove church, Meridian, succeeding brother T. B. McPheeters. He has been pastor at Stonewall and Enterprise.

Free round-trip tickets to the Southern Baptist Convention are offered by the Record. Pastors, call this offer to the attention of your people. Churches, get the required number of subscriptions and send them in, thus enabling you to present your pastor with a free ticket. He'll appreciate it. See ad on page three for full details.

CALHOUN CITY: Have just closed out a very successful meeting here with brother W. A. Green of Waynesboro doing the preaching. The church has been truly revived I trust. Much good was accomplished. Visible results were 31 for baptism and nine by letter and a number of others whom I feel will come in the near future. My check for renewal of my subscription to the Record is enclosed.—Cordially, R. B. Patterson.

Attention is directed to the advertisement of the Mississippi Power and Light Company. Largely a Mississippi concern, employing Mississippi people who spend their wages in Mississippi, it sees the value of using the Record as one means of acquainting Mississippi with its various services and appliances.

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# Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

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Jackson, Miss.

## For Your Scrapbook

Ideals are like stars: you will not succeed in touching them with your hands, but like the seafaring man on the desert of waters, you choose them as your guides, and following them, you reach your destination. —Schurz.

—o—



A. W. TALBERT  
Pres. District 1

When the news reached me that the State B.T.U. Convention would be held at Clinton May 29-June 1 I thought of the opportunity it would give District One to put our training into practice by being there to meet and greet those who would come from other sections of the state. I would urge that every officer in District One catch the spirit of the convention and do his part in bringing a good representation from our respective unions and churches. The spirit of this meeting might be summarized by the following acrostic: C—ome: is one of the greatest verbs in the Christian language. O—n time at every service will be the watchword. N—ow is the time to start making your plans to be present. V—ariety of program awaits your coming. E—fficiency in definite training activities is the purpose of the meeting. N—ecessary that you give your best cooperation in order for the convention to be the greatest blessing to those for whom it was planned. T—emperature, a warm reception awaits you on the college campus and by the friends in Clinton. I—nspirational programs have been well prepared. O—rigin: This is Mississippi's first B. T. U. Convention. Let's make it a huge success. N—ourishment for the soul will be furnished by our inspirational speakers. May we all beat out best by being our best at the convention.

A. W. Talbert, President.

—o—

## President Meadows Busy Promoting B. T. U.

Brother W. L. Meadows, President of our State Baptist Training Union, keeps busy promoting the work in every way possible. Last Sunday he attended two associational Baptist Training Unions, Clark and Jasper. In writing of the work in his own church, Quitman, he says that they are progressing nicely, the work grows in efficiency and the attendance has been unusually good. We are glad to get this good word from Quitman.

## Brandon Holds Their "Best" B.T.U. Study Course

Pastor Olander, reporting for the Brandon church says that their study course during the month of March was the best they have ever had. Mr. A. W. Talbert, President of District One, of which Rankin County is a part; Mr. Earl Clark, President of the Rankin County Associational Baptist Training Union, of which Brandon is a part and Miss Shannon Thames, one of the leaders in First Church, Jackson, made up the faculty.

## Would You Be Interested?

Would you be interested in attending the Southwide Baptist Training Union Leadership Conference in Ridgecrest, North Carolina, July 28-August 3, if you could go on one of Mississippi's good school buses and the trip would not cost you over \$25.00 including transportation, room in one of the huts with board in the hotel dining room, and eats en route. Six days in the mountains and four days en route, a ten day vacation with thrills. If interested write Auber J. Wilds, Oxford, Miss., for information.

—o—

## Walthall County Elects H. A. Scott As Associational Director

At the last meeting of the Associational B. T. U. of Walthall County Mrs. Byrd Martin resigned as director and Mr. H. A. Scott was elected to the office of director. Mr. Scott has served in this office before and is known and loved by all of Walthall County. For many years he has served as director in his own church at Tylertown. We congratulate the Walthall B. Y. P. U.'s and B. A. U.'s on Mrs. Martin's successor, Mr. Scott, and believe we can say to him that he will have the whole-hearted cooperation of all churches.

—o—

## Program Leflore County Baptist Training Union, Itta Bena Baptist Church, April 7th, 2:30 P. M.

Song  
Prayer  
Song  
Devotional—Dr. E. J. Caswell.  
Missionary Playlet — Greenwood First Church.  
Special Music.  
"The Baptist Training Union" — Kermit Cofer, District President.

Discussions  
Special Music.  
"Tithing"—Dr. W. E. Farr.  
Reports  
Benediction  
Plan to attend the State Baptist Training Union Convention at Clinton May 29-June 1st.

W. H. Edwards,  
Director  
Duvall Shewmake,  
Associate Director  
Miss Allene Jacks,  
Secretary-Treasurer

## OUR BENEDICTION

It was our purpose to have a County Sunday School Convention at Gore Springs School fourteen miles east of Grenada last Sunday, March 31, but old man weather stole our meeting by making the roads dreadfully muddy and by sending showers throughout the morning. But that was not our benediction.

The night before we had as our guest Dr. P. I. Lipsey, our Baptist Record editor, and had the privilege of hearing him preach at Providence, our home church. Nothing in a long, long time has meant so much to our household as his coming unto us. The fellowship at the supper table was so sweet that we almost let the time slip by us for the preaching hour. Then over at the church he led us into the Holy of Holies as he brought us God's message from II Cor. 5:17: "If any man be in Christ, there is a new creation." The few Saturday night worshippers who heard him will long remember that message and profit from it. Dr. Lipsey does not need this commendation but my heart longs to express its appreciation of so great and so helpful saint of the Lord. Our home will keep the sweetness of his radiance and our two boys will cherish the passing this way of this prophet of the Lord. Our hearts needed this refreshing and our community needed this fragrance. We regret our loss Sunday; but rejoice in our Saturday night's benediction.

Fraternally yours,  
Harvey Gray, Pastor.

—BR—

## FOREST B. T. U.

Friday evening Forest Baptist Training Union ended its regular March study course week with much the same enthusiasm with which it began. Sixty-two out of an enrollment of seventy took the examinations.

An unusually splendid spirit of cooperation among the various unions was manifest towards this week of special training. We hope this foretells unprecedented and more effective effort and interest in His Kingdom's work on the part of our Baptist Training Union.

Our two Intermediate unions in a joint class were delighted to have Reverend C. O. Estes, Morton, Mississippi, as leader in their study of Training for Christian Service. Our pastor taught a class in Senior B. Y. P. U. Administration, our Sunday school superintendent, F. L. Coker, a class in Books of the Bible, and Mrs. A. E. St. John, Bible Heroes for our Juniors.

## S. S. ATTENDANCE APRIL 7TH

Jackson, First Church	952
Jackson, Calvary Church	998
Jackson, Grif. Memorial	711
Jackson, Davis Memorial	355
Jackson, Parkway	230
Jackson, Northside	88
Brookhaven, First Baptist	513
Columbus, First Baptist	710
Clarksdale, First Baptist	419
Hattiesburg, First Baptist	566
Meridian, First Baptist	755
Union Baptist Church	178
Hernando Baptist Church	94
Laurel, First Baptist	552
Laurel, West Laurel Church	526
Laurel, Second Ave. Church	280
Laurel, Wausau Baptist Church	58
Pine Grove Baptist Church	
(Jones Co.)	74
Mt. Oral Baptist Church	
(Jones Co.)	66
Quitman Baptist Church	237
Springfield Baptist Church	142
Springfield Baptist Church	
(March 31)	76

—o—

## B.T.U. ATTENDANCE APRIL 7th

Jackson, First Church	188
Jackson, Calvary Church	155
Jackson, Griffith Memorial	261
Jackson, Davis Memorial	166
Jackson, Parkway	80
Jackson, Northside	30
Brookhaven, First Baptist	174
Columbus, First Baptist	204
Clarksdale, First Baptist	101
Union Baptist Church	75
Laurel, First Baptist Church	161
Quitman Baptist Church	124
Springfield Baptist Church	62
Springfield Baptist Church	
(March 31)	43
Bude Baptist Church (Mar. 31)	61

—BR—

Pastor A. M. Overton of Fulton is writing and proposes soon to publish a life of Elder J. A. Rogers of Amory, and is now taking advance orders for the book at seventy-five cents each. Brother Rogers has been and is one of the most faithful and sacrificial preachers of the pure gospel we have ever had in Mississippi. The reading of a record of his work ought to be an inspiration to every Christian. He has a multitude of friends who will be glad to have a permanent record of his work.

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## "GOD BURIES HIS WORKMEN, BUT HE CARRIES ON HIS WORK"

By Dr. J. H. Rushbrooke, M. A.,  
General Secretary  
Baptist World Alliance

### Death of Dr. Aristarco Fasulo.

His numerous friends in many parts of the world will grieve to learn of the sudden death of Dr. Aristarco Fasulo in Rome on the 3rd of February. Dr. Fasulo has rendered brilliant service as preacher and editor to the Baptists of Italy, and has been for many years recognized as one of the leading personalities in that Country. He was a member of the committee of the Baptist World Alliance, and a familiar figure to all who attended the World Congress in Toronto and Berlin. He was but fifty years of age. On the day of his death he had preached twice apparently with all his accustomed vigor, but late in the evening as he was reading to his wife he suddenly collapsed.

### A Great Welsh Baptist.

The Rev. James Owen of Swansea has just passed away in his ninety-seventh year. Few men have rendered wider service, or gained a stronger hold on the reverence and affection of their brethren. I heard him preach as far back as 1890, when he was president of the Baptist Union of Great Britain and Ireland; and the man, the text, and the sermon remain in my memory. In the midst of the last great Welsh revival, I had the privilege of close intercourse with him and it was a privilege indeed. James Owen was a notable expository preacher, with a freshness and a simplicity that charmed every hearer; withal, he was a radiant example of a Christian gentleman. We thank God at the remembrance of him.

### A Famous Baptist Editor.

The death of Dr. Z. T. Cody, editor of the "Baptist Courier," the organ of the Baptists of South Carolina, represents the disappearance of one of the leading figures in Baptist journalism. Dr. Cody had a clear grasp of principle, a direct and effective style, and a calm and well-balanced judgment. His personality happily combined a note of authority with a singular winsomeness. I met him first in the distant pre-war days and in later years many times. He served on the Executive Committee of the Baptist World Alliance for several years from 1923 until ill-health compelled him to retire. Dr. Cody had travelled widely, and his intense interest in all that concerned the welfare of fellow Christians, especially of his own communion, lent weight to every expression of opinion that came from him. I found him always a charming friend, and I was but one of many on whom he cast his spell, and by whom he will be greatly missed. The Younger Generation.

A pastorate of peculiar interest was inaugurated in January at the First Baptist Church, Columbia, Missouri. The incoming minister is the Rev. Bradford S. Abernethy, the son of Dr. W. S. Abernethy of Washington, President of the Nor-

thern Baptist Convention. Mr. Abernethy, after graduating in the States, came over to Scotland for further study in Edinburgh, bringing with him his young wife, a daughter of President A. W. Beaven of Colgate-Rochester Divinity School and formerly president of the Northern Baptist Convention. After completing studies in Edinburgh and touring in Continental Europe, Mr. and Mrs. Abernethy have settled in Columbia. In the services of welcome and dedication Dr. Abernethy, the minister's father, and Dr. Beaven, the father of Mrs. Abernethy, both took part.

### President George W. Truett.

Dr. Truett has never spared himself, and one would hesitate to say that he is doing more work than ever. I do not think it would be possible for him to increase the quantity of his work, though his particular tasks may be varied. Newspapers from America speak of the visit that he has paid to Atlanta, of his remarkable reception by the governor of the state, the mayor of the city and other men distinguished in all walks of life not in Atlanta alone but throughout Georgia and the South. His addresses are worthy of himself, and—if justification were necessary—abundantly justify the confidence which the Baptists of the entire world manifested in calling him to be president of the Alliance. We all hope that his strength may be maintained, and that ere long his fellow Baptists in every part of the earth may hear this great preacher-evangelist.

### "Census Baptists"

It has often been jointed out that there is a difficulty in ascertaining from their statistical returns the relative strength of various Christian groups. There are e.g., state-established churches which claim as members all the people in the country who have not definitely declared adherence to some other religious body. There are churches that issue estimates of adherents without any clear definition of what constitutes adherence. The Baptist practice of printing only totals of church membership sometimes gives occasion to misunderstanding, since its figures are compared with other totals resting not on a membership but a population basis.

It is interesting to enquire to what extent the Baptist figures would have to be enlarged if account were taken of children, "seat holders," and so forth, i.e., those who might be expected to describe themselves as "Baptists" in a government census paper. I have seen

census reports in recent years from Canada and Central America in which the total of "Baptists" was over four and five times the registered church membership. The returns of the census taken in Australia on June 30, 1933, have just come to hand and they show a Baptist community of about three and a half times the church membership. Whereas the church membership was 31,098, the "Census Baptists" are 105,614, in other words, 3.4 times as many.

### A Vindication of the Pulpit.

The High Court of Justice in London has been occupied for several days in March in hearing a libel action against a well known English Baptist minister, the Rev. S. M. Morris of Clacton-on-Sea. A group of entertainers had received permission to give Sunday evening "sacred concerts" in the Clacton Town Hall, and the character of these entertainments had become a scandal. What the judge at the trial described as "filth" was introduced, and Mr. Morris in the course of a sermon spoke out very plainly on the subject. Thereupon a number of the promoters and artists entered an action against the preacher, the journalist who reported the sermon, and a London newspaper which printed the report. After a week's hearing judgment was given in favor of all the defendants. The result is important not only as a vindication of Mr. Morris, who showed clear-headed moral courage all through, but of the right of the pulpit to discuss the moral bearings of public questions.

### WHAT BAPTISTS BELIEVE

That volume on What Baptists Believe written by Dr. O. C. S. Wallace and published by the Sunday School Board of the Southern Bap-

tist Convention at Nashville, Tenn., is worth its weight in gold. Despite this fact it sells for but 60 cents. It is a well bound beautiful little book. Dr. Wallace knows how to state things intelligently, attractively and simply. We have a generation growing up in our churches who do not know what Baptists believe or why they themselves are Baptists. Such a book as this would mean much to any church if five, ten, or twenty copies were ordered and circulated for reading throughout the congregation. Once the writer purchased ten copies of a book which he felt would be helpful to his church. The ten copies circulated in 200 homes as they were returned and taken out again each prayer meeting night. Each person who read one of the copies put his name inside. Why should not such a plan be adopted in many of our churches? It will create an interest in our Baptist principles and procedures which is sorely needed. —Watchman-Examiner.

## HYSTERICAL WOMEN

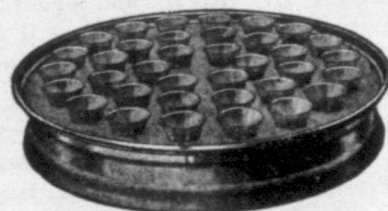


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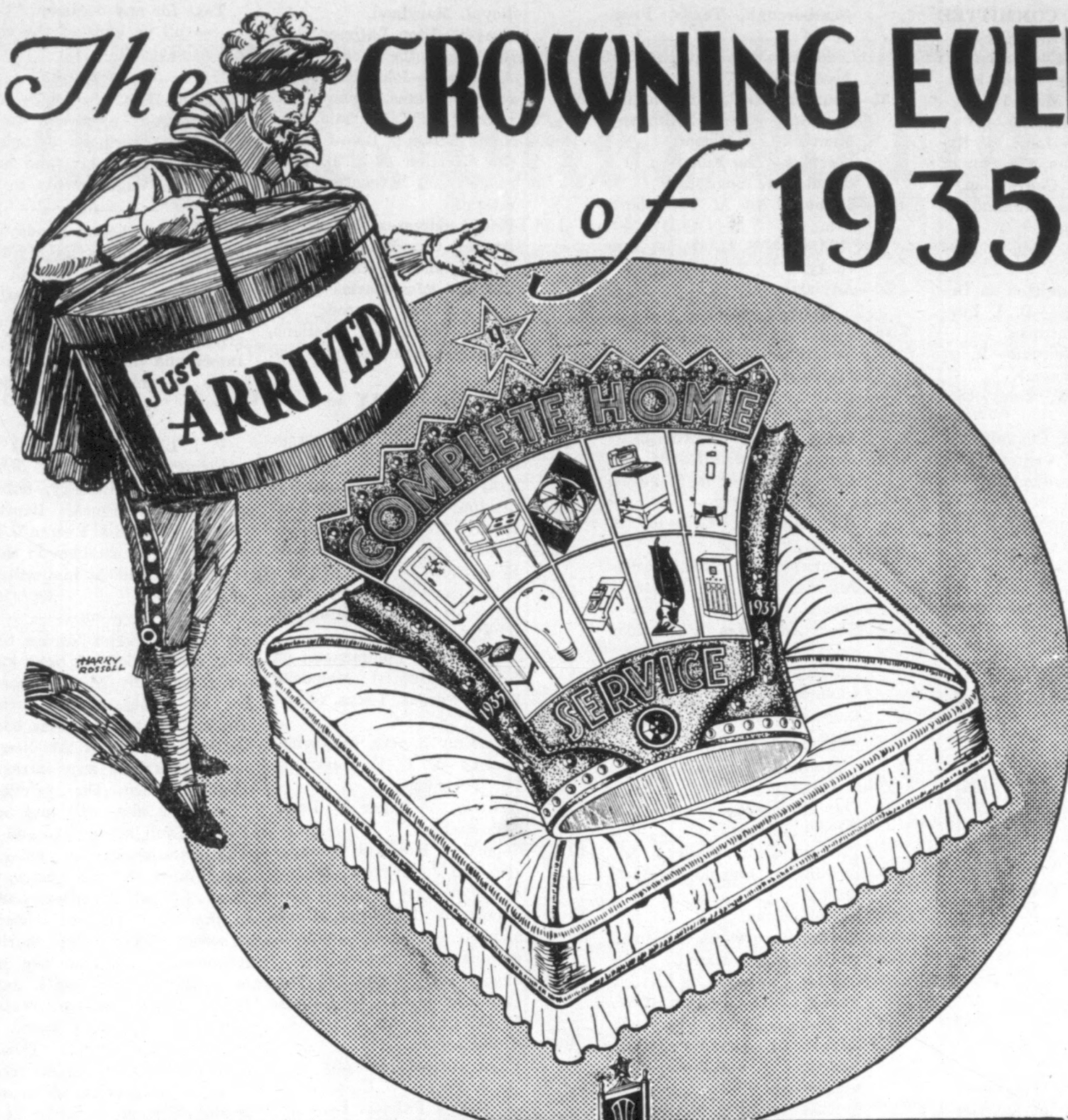
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# REPORT OF THE COMMITTEE ON ORDER OF BUSINESS Southern Baptist Convention Memphis, Tenn., May 15-18, 1935 WEDNESDAY, MAY 15

## Afternoon Session

- 2:00—Song Service—John S. Ramond, Louisiana, Director of Music for the Convention.  
2:10—The Scriptures—Roland Q. Leavell, Georgia.  
Prayer—W. C. Taylor, Brazil.  
2:20—Report of Committee on Order of Business—D. I. Purser, S. C., Chairman.  
2:30—Address of Welcome—R. J. Bateman, Tennessee.  
2:40—Response—J. W. Raley, Oklahoma.  
2:50—Appointment of Committees.  
3:00—Recognition of Visitors.  
3:05—Address of President, M. E. Dodd, Louisiana.  
3:55—Relief and Annuity Board—T. J. Watts, Texas, Executive Secretary.  
4:40—Adjournment.

## Evening Session

- 7:15—Song Service.  
7:25—The Scriptures—Chas. A. Jones, South Carolina.  
Prayer—Wade H. Bryant, Virginia.  
7:35—Greetings from Northern Baptist Convention.  
7:50—Greetings from Other Baptist Bodies.  
Special Music.  
Baptist World Alliance:  
8:00—Addresses—J. H. Rushbrooke, London, General Secretary, and Geo. W. Truett, Texas, President.  
Adjournment.

## THURSDAY, MAY 16

### Morning Session

- 9:00—Song Service.  
9:10—The Scriptures—T. C. Gardner, Texas.  
Prayer—J. D. Grey, Texas.  
9:20—Reading of Journal for Yesterday.  
9:30—Miscellaneous.  
9:40—Report of Executive Committee—Austin Crouch, Tennessee, Executive Secretary.  
10:20—Cooperative Program—Addresses—Louie D. Newton, Georgia, and H. L. Winburn, Arkansas.  
11:00—Baptist Hundred Thousand Club—Frank Tripp, Missouri, General Leader.  
11:40—Convention Sermon—J. B. Weatherspoon, Kentucky; alternate, J. H. Buchanan, Virginia.  
12:30—Adjournment.

### Afternoon Session

- 2:00—Song Service.  
The Scriptures—W. N. McCall, Cuba.  
Prayer—C. E. Wilbanks, Oklahoma.  
2:10—Election of Officers.  
Theological Seminaries  
2:30—American Baptist Theological Seminary—E. P. Alldredge, Tennessee, Acting Secretary.  
2:45—Baptist Bible Institute—W. W. Hamilton, LL.D., Pres.  
Address—Soul Winning in New Orleans and Territory Adjacent.  
3:10—Southwestern Baptist Theological Seminary—L. R.

Scarborough, Texas, President.

Address—The Right Sort of Leadership.

- 3:35—Southern Baptist theological Seminary—John R. Sampey, Kentucky, President.  
Address—The Function of a Theological Seminary.  
4:00—Memorial to A. T. Robertson.  
Address—W. H. Davis, Kentucky.  
4:30—Adjournment.

### Evening Session

- 7:15—Song Service.  
The Scriptures—A. B. Bagby, S. A.  
Prayer—W. H. Knight, Ga.  
7:25—W.M.U. Work—Roland Q. Leavell, Ga., Chairman.  
8:00—Foreign Mission Board, under direction of R. S. Jones, Field, Secretary—Highlights of 1934—R. S. Jones.  
Presentation of Missionaries.  
Address—J. B. Weatherspoon.  
Short Addresses by Missionaries.  
Introduction of New Missionaries.  
Adjournment.

## FRIDAY, MAY 17

### Morning Session

- 9:00—Song Service.  
9:10—The Scriptures—F. C. McConnell, Florida.  
Prayer—B. F. Wallace, La.  
9:20—Reading of Journal for Yesterday.  
9:30—Miscellaneous.  
9:40—Baptist Papers—E. C. Routh, Oklahoma, Chairman.  
10:15—Baptist Sunday School Board, under direction of W. F. Powell, Tenn., President.  
Report of Sunday School Board—I. J. Van Ness, Tennessee.  
Tribute to J. T. McGlothlin—John D. Freeman, Tenn.  
Introduction of New Secretary, T. L. Holcomb—W. F. Powell.  
Address—Geo. W. Truett, Texas.  
11:30—Report of Committee on Advisability of Creating an Agency of Social Research—E. M. Poteat, Jr., North Carolina, Chairman.  
Address—The Social Challenge of the Hour to Southern Baptists.

- 12:30—Adjournment.

### Afternoon Session

- 2:00—Song Service.  
The Scriptures—Joseph E. Brown, Missouri.  
Prayer—J. B. Hipps, China.  
2:10—Tribute to Z. T. Cody—W. L. Ball, S. C.  
2:30—Address—Missions to the Orient—John W. Inzer, Ala.  
3:00—Report of Committee on Committees.  
3:10—Report of Committee on Boards—Ryland Knight, Ga., Chairman.  
3:20—Report of Committee on Place and Preacher.  
3:30—Special Matters.  
4:30—Adjournment.

### Evening Session

- 7:15—Song Service.  
The Scriptures—Marion W.

Royal, Maryland.

Prayer—Leon Latimer, S. C.

- 7:25—Baptist Brotherhood—Addresses—John T. Henderson, Tennessee, General Secretary, and E. Godbold, Mo.  
8:00—Home Mission Board under the direction of J. B. Lawrence, Ga., Executive Secretary.  
Brief addresses by J. W. Beagle, Ga., W. N. McCall, Cuba, Jacob Gartenhaus, Ga., and missionaries among the Indians, Negroes, Cubans, Mexicans, Italians, French-speaking people and Deaf-Mutes.

## SATURDAY, MAY 18

- 9:00—Song Service.  
9:10—The Scriptures—P. I. Lipsey, Mississippi.  
Prayer—W. E. Hunter, Ky.  
9:20—Reading of Journal for Yesterday.  
9:30—Report of Committee on Resolutions.  
9:40—Chaplains of Army and Navy—H. W. O. Millington, D. C.  
9:50—Report of Committee on National Baptist Memorial W. W. Barnes, Texas, Chairman.  
10:00—American Baptist Historical Society—R. E. E. Harkness, Pa., President.  
Address—Roger Williams Tercentenary.  
10:20—Report of Hospital Commission—L. J. Bristow, Louisiana, Secretary.  
10:40—Report of Education Commission—C. D. Johnson, Arkansas, Chairman.  
11:00—Report of Social Service Commission—A. J. Barton, N. C., Chairman.  
12:00—Miscellaneous.  
Final Adjournment.  
D. I. Purser, S. C., Chm.  
J. Norris Palmer, La.  
J. D. Ray, Miss.  
Edward B. Willingham, Mo.  
John L. Slaughter, Va.  
Committee

—BR—

Pastor L. W. Ferrell of Griffith Memorial, Jackson, will preach the commencement sermon for Magee High School.

—BR—

Text for commencement sermon: "In the beginning God."

Text for any occasion: "Come unto me all ye ends of the earth and be ye saved."

—BR—

Pastor D. A. (Scotchie) McCall of Philadelphia preached two commencement sermons to neighboring schools last Sunday, and has three more such engagements to fill.

—BR—

The editor began Sunday a series of Bible studies at Philadelphia with Pastor D. A. McCall and his people. There was a good attendance on Sunday. The evening hour is given to the study of the Epistle of James and the morning hour to the Bible teaching about the Holy Spirit.

—BR—

P. I. Lipsey, Jr., who is now organizing the School of Journalism in Stetson University, will edit a page in the "Florida Baptist Witness" on "World Events." His experience in journalism in this country and abroad fit him well for this undertaking.

—BR—

"The Comforter" is the title of a new book which we have just read, written by Dr. W. E. Denham, pastor of Euclid Ave. Church, Saint Louis. It is a wholesome book, true to the teaching of the New Testament. It avoids any extremes, but plainly shows the privileges of Christians who may and ought to live the full life of joy and service. The chapters discuss Pentecost, the Holy Spirit and the Sinner, Conversion, Gift of Freedom, Leadership of the Spirit, Gift of Power, Sanctification, Gifts of the Spirit, Spirit-filled Life, Grieving the Spirit. It is an exceedingly helpful exposition of the Bible teaching. These chapters were originally given as lectures at Ridgecrest. Those who have heard Dr. Denham's Bible lectures at Ridgecrest, or in our Mississippi Encampments or in the Bible Institute will be glad to get the book. Published by Revell. Price \$1.25.

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